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The Living Church

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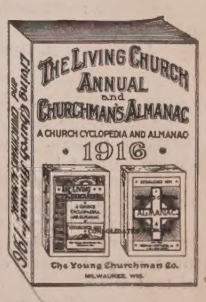
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SPEND NOT your time in that which profits not; for your labor and your health, your time and your studies, are very valuable; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies.—*Jeremy Taylor.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 15, 1916 NO. 11

EDITORIALS AND COMMENTS

Bishop Calls His Diocese to Prayer

WE desire the following letter, issued by the Bishop of Massachusetts to his diocese, to stand at the head of the editorial columns this week:

"To the Clergy and Laity of the Diocese.

"My Dear Brethren:

"Something has happened in the last year or two to make us think, and think seriously. Is it the war with the haunting question, 'Has the power of Christ ever struck deep into Christian nations?' Is it the awful sorrows and wounds that have drawn from us an outpouring of sympathy? Is it the thought, 'How should we endure if war swept through us and left us homeless and penniless? Would faith in God keep us serene?' Do we really depend on things or on God? What if the first-born, or the second-born, or all of the men of my family, were taken, should I still have faith and courage? Fate or Christ is standing at the door in these days and knocking loudly.

"Is it not a good time to gather together, and opening our hearts in prayer and praise, receive a new baptism of God's spirit?

"I therefore hereby appoint the seven days before Holy Week as a week of prayer and preaching throughout the diocese, April 9th, the Fifth Sunday in Lent, being a day of preparation. I shall call the clergy together in the Cathedral for a morning of devotion on Monday, April 10th. I shall also ask those men and women who have engaged to help in this work from all parishes and missions in the diocese to meet me at the Cathedral for a service of preparation on Sunday afternoon, March 12th. Thus as a diocese and people we may lift heart and life to God.

"I remain, faithfully your Bishop,

"WILLIAM LAWRENCE."

The Garden City Conference

PREPARATORY to the World Conference on Faith and Order, the North American preparatory commissions held a somewhat unique conference in Garden City, Long Island, last week, as the report in our news columns shows. Whatever direct value there may have been in its deliberations there was a decided indirect value. By the most curious and wholly undesigned coincidence, the very men who had most emphatically disapproved of participation in the Panama Congress were the leading participants, on behalf of the Episcopal Church, in this present gathering. Bishop Anderson—whose recently published pamphlet, *The Panama Congress, the Board of Missions, and the Episcopal Church,* is one of the strongest indictments of the Board of Missions that have appeared—presided as "Moderator" at the first session. Bishop Weller and Dr. Manning, who resigned their membership in the Board, were among the most conspicuous of the members. Nearly all the representatives of the commission appointed by our General Convention chanced to be of that way of thinking. Yet they were able, without the slightest strain upon their convictions, to "confer" with their Protestant brethren upon serious religious issues. Evidently, then, the contemptuous remarks concerning them, which have been so plentiful in the Protestant papers in recent months, were wholly unjustified. Evidently these men have been misjudged. Evidently they are *not* those narrow bigots whom they have been represented to be. Evidently there is some explanation of their unwillingness to have the Church participate at Panama other than that they refuse to meet their brethren of other names in conference.

Which, by the way, is exactly what they have claimed for themselves. But the Protestant public, if it is adequately represented by its press, has not been willing to take them at their word. It has been more pleasant to assume something else.

But if ever so curious and so wholly unintended a coincidence has occurred in human annals before, we have failed to notice it. While Churchmen and non-Churchmen are saying all manner of evil against these men for refusing to "confer," they make the quiet answer of conferring. Those, appointed by the Church to perform another sort of service, who have preferred, to the great embarrassment of their own work, to enter into a field of inter-Church relationship that had been assigned to others, are quietly ignored, and those who were elected by General Convention for this express purpose have as quietly stepped into their appointed places, have met their Protestant brethren with the utmost cordiality, have "conferred" with them without the slightest friction, and thus effectually carried out the will of this Church as it was set forth by General Convention. Nobody is aggrieved; nobody's convictions have been trampled upon; the rights of no other body have been infringed upon; no activities of the Church have been crippled. The men commissioned by the Church for a specific purpose simply and quietly carried that purpose into effect; and that they should have happened, without design, to be the very men who voiced the protests of the Church against the Panama embarrassment is so nearly impossible according to the laws of average or even of chance that it would be said to be impossible. Yet it happened.

There is a right way and there is a wrong way by which to do the work of the Church.

To some extent, therefore, the grave embarrassment which our recent internal troubles have created for the authorized spokesmen of the Church in inter-Church matters has been relieved. That there was danger that the Garden City conference would be disrupted as a result of the Panama difficulty may be frankly admitted, though nobody cared to say so in advance.

That the conference began in an atmosphere of suspicion, if not of hostility, is unquestioned. That this atmosphere was dispelled before adjournment is due partly to the statesmanship of the very men who were the objects of suspicion and partly to the splendid willingness of men with the big Christian spirit of Dr. Smyth, Dr. Roberts, Dr. Mott, and others that could be mentioned, to go below the surface and assume a like Christian spirit in men of whom they supposed they had cause to be suspicious. Oh, the pity of it, that we must go on indefinitely in separate camps, out of communion with men such as these, when both they and we are so earnestly longing for the fulfilment of our Lord's prayer that we all may be one! Will not some Chrysostom be sent to speak the magic word that shall show us the way?

WE DO NOT overrate the value of the proposed World Conference on the Faith and Order of the Church if it shall sometime be held. We have much sympathy with the fast growing idea that Christian people are kept apart more by psychological than by intellectual considerations. We might all agree upon a set of theological axioms to-morrow and still not be able to worship together. There are repeated instances of great bodies moving on parallel theological lines but refusing to come together. The proposals for union between Canadian Presbyterians and Methodists appear to have come to grief, not because of any inherent impossibility in coördinating their belief but because too large a proportion of ministers and people did not wish for unity. The families of Presbyterians, Methodists, Baptists, and Lutherans in this country—to mention only the most conspicuous of them—are divided and subdivided many times over, with very little theological difference between the bodies. This condition is less pronounced among Catholic than among Protestant communions, and the pressing tendency to disintegration is one of the gravest indictments of Protestantism; but yet Catholicism is not wholly free from the same tendency. The Bulgarian Church has more often been out of communion with the other Eastern Churches in recent years than in, with no differences in faith or order. The Armenian, Coptic, and two or three separate Syrian communions have only verbal differences from the Orthodox East yet they have been out of communion for a dozen centuries. The differences between Anglican and Greco-Russian are chiefly differences in *feeling* rather than in definition. Yet all these continue apart. In theory the great bulk of the Christian world—Anglican, Greek, Roman, Presbyterian, and most other parts— is in large agreement in sacramental definition so far as the two great sacraments of the gospel are concerned; in practice and in feeling they are worlds apart.

So we are far from overrating the value of a World Conference on Faith and Order, even if it should be successful. It is only a step to unity. But the point is that it would be a real step. Apparently we shall never jump toward unity by one grand attempt; we shall move by very slow steps. But we shall not move at all unless we take the steps.

So also we do not wish to overrate the importance of the Papal response to the overtures made on behalf of the World Conference. The letter from the Vatican undoubtedly reads as uncompromisingly Papal as any utterance could easily be. But why should it not? Each body in Christendom must enter the World Conference, if it enters at all, *as it is*. The Papal Church is a Papal Church. That is part of the problem of unity. The Papacy is a force to be reckoned with. The point is, the Papal Church, without ceasing to be Papal, has deemed it proper to answer with real cordiality, the overture from a non-Papal Church. Is not that something? In view of the history of past centuries, is it not much?

When the World Conference is held, each communion will be expected to state, with the utmost frankness, where it stands. Before we can begin seeking to reconcile different viewpoints we must have them defined. We ask of the Papal Church only what we demand for ourselves: that each of us be prepared to show what we hold and why we hold it. Thus it will be not only right but necessary that the Papal claims be stated with the utmost frankness. Not the slightest criticism can be offered to the fact that the Papal Church returned a Papal reply to our Commission. Let us lay great stress upon the fact that it was a cordial reply.

Will the psychology of unity be promoted by the ultimate effort to coördinate the view-points of Christendom? We believe that it will, and the attempt at reconciliation would not be worth while unless we did. The *thinkers* of Christendom already desire unity. They may not be prepared to take such steps as will secure it, and they certainly do not agree as to what those steps are, but the *desire to agree* has commenced on a rather considerable scale. That is much.

So the Garden City conference had some direct value and a very large indirect value, as counteracting, in some degree, the sad misunderstandings that our present internal differences have created among American Christians. We congratulate those who are responsible for the success of their Christian statesmanship.

May we also take this occasion to place on record how much we owe to the never-tiring secretary of our own commission, Mr. Robert H. Gardiner? His activity, in thought and in correspondence, has been simply prodigious. Let the American Church thoroughly appreciate how much we owe to him.

THE resignation of the Bishop of British Honduras, who has jurisdiction throughout Central America, brings again to the American Church the opportunity to assume responsibility for maintenance of Anglican Church work in that section, jurisdiction over which was offered by the English Church authorities three years ago but was not accepted by our House of Bishops (which has jurisdiction in the matter) owing to the large missionary deficit which then made further expansion of our foreign work seem impracticable. The tender was not, however, positively rejected.

Episcopal Jurisdiction in Central America

The jurisdiction of the Bishop of Honduras includes the British and the Spanish colonies of that name and the republics of Guatemala, Costa Rica, Nicaragua, and Panama, though the latter, with the Canal Zone, is already within the jurisdiction of the American Church. Mowbray's *Churchman's Year Book* for 1916 gives the population of Central America as 4,492,000, "of many nationalities, including about 2,000,000 Indians," and with a "Church population"—an indefinite term which is not used in this country—of 150,000, with fourteen clergy and fifty-seven lay readers. It is probable that the English Church would desire to retain charge of the work in British Honduras —which consists of a mere strip on the Atlantic coast, with a Pro-Cathedral and another church at Belize, the capital and see city. All the rest of the territory ought, by every consideration, to be within the jurisdiction of the American Church; and now that the resources of the English people are so seriously drained by war it will be no less than a disgrace to this American Church if we continue to decline to assume the responsibility.

Our deficit is gone. We would be in the best financial condition in a long term of years if the present miserable and unnecessary embarrassment of our missionary work had not been inflicted upon us. Which are we going to make our missionary policy for 1916: that of frittering away our resources and responsibilities for the sake of outside activities, or that of consolidating the Church upon its missionary work? Very much depends upon the answer to this question. If there were hope of the latter we could and we ought to assume this new responsibility. Indeed it is our opinion that we must assume it anyhow, and then put squarely to the General Convention the question whether we shall continue to have a single missionary society that will devote its activities wholly to the mission work of the Church; or whether, if that be impossible, we can find some other way to maintain the missionary work that rightly falls upon this American Church.

We cannot, with honor, postpone longer the responsibility for the work in Central America.

ARCHDEACON NIES writes from Munich that at the request of the United States Legation at Berlin and with the official permission of Major General Köberle of the Bavarian War Department, he is just starting on a visitation of all the prison camps and lazarettes in Bavaria in which English war prisoners are confined. He made application for this permission and it was cordially granted him. In a letter dated December 14th he states that he was starting on that work "this afternoon."

American Work in War Prisons

We are confident that very many readers, in England as well as in the United States, will learn with the greatest satisfaction that the American Church, through its outpost in Munich, is able to extend this service to humanity. This is one single instance out of many showing the work that our Amer-

ican clergy are doing on the continent of Europe, and doing, we have every reason to believe, efficiently and effectually.

At the same time Americans should know that the American Y. M. C. A. is quietly doing very much work in the European war prisons in practically every country where these are maintained. From the Milwaukee branch of that organization one of the most efficient and altogether satisfactory of men, well known to THE LIVING CHURCH, Mr. Theodore F. Schroeder, is now being sent to Germany with the consent of the German government. His work will be to perform such good offices in connection with war prisoners in that country as may prove feasible, and we can easily prophesy that he will do it well.

So are Americans really seeking to use their neutrality as a service to humanity. If our nation and our people can neither stop the war nor arbitrate between combatants, at least in this lesser way they are accomplishing real good.

Once more do we call upon Americans to put *opportunity for service* first in their war perspective.

An Annoying Error

BY the most annoying kind of error the lines in the editorial quotation from Mr. George Wharton Pepper, in last week's issue, were badly mixed. The following is the quotation from Mr. Pepper upon which our comments were based:

"I am told there has been a good deal of discussion of this subject in the Church papers and that a good many of the letters and editorials that have been written make the above assumption rather a difficult one to maintain. *As I seldom see the Church papers* I have not followed the controversy and, therefore, can speak of it only from hearsay."

"The Issues Before the Church"

A CORRESPONDENT points out that in last week's issue we recommended our readers to obtain and to read the pamphlet by the Bishop of Delaware entitled *The Issues Before the Church,* but failed to say where it might be obtained. We now apologize for that carelessness. The pamphlet is published by Edwin S. Gorham, 11 West Forty-fifth street, New York, at 15 cents with, presumably, about 2 cents additional for postage.

Ringing of the Sanctus Bell

AND another correspondent points out—what is perfectly true—that when, in an answer to a correspondent last week, we suggested that under certain contingencies the ringing of the Sanctus Bell should take place "immediately after the Oblation" we should have written "after the Invocation." For this slip of the pen the editor is responsible and makes his apologies accordingly.

CONTRIBUTIONS for the alleviation of war conditions continue to come in, as generous people are touched by the story of suffering. Following is the list of gifts for the week ending Monday, January 10th:

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In memoriam, C. H. M.†	10.00
Total for the week	$ 229.45
Previously acknowledged	18,582.28
	$18,811.73

* For Belgian children.
† For relief in Paris.

TEARS ARE the showers that fertilize this world; and memory of things precious keepeth warm the heart that once did hold them. They are poor that have lost nothing; they are poorer far who, losing, have forgotten; they most poor of all, who lose and wish they *might* forget.—*Ingelow.*

A RECENT issue of the *Presbyterian* contains this letter, signed by eighty-eight leading ministers and twice as many laymen. *O si sic omnes!* We have as much need of such an appeal:

"The undersigned, ministers and laymen of the Presbyterian Church, appeal to our churches, ministers, church officers, and church courts to unite in action in defense of the fundaments of our common faith.

"In view of the deep unrest in the religious thought of the day, we believe pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the Word of God, the Deity of our Lord Jesus Christ, His vicarious atonement on the Cross—the only way of salvation—and His resurrection.

"We believe that these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

"We suggest, furthermore, when a church is seeking a minister to be its pastor, that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

"We have been led to express this belief and to offer these suggestions under the deep conviction that only on such a basis can the Church succeed in its mission, and the Gospel of Christ be propagated to His glory and according to His own will.

"May we not urge you to unite with us in prayer that all our churches, ministers, and officers may feel the supreme importance of this appeal?"

SIR OLIVER LODGE sends this message to mourners in England, based, apparently, upon his own "occult" sources of information, but not without value for us who would perhaps discredit his familiar spirits:

"MESSAGE TO THE BEREAVED

"The amount of mourning and suffering throughout Europe at the present time is something terrible to contemplate. The loss to those who have gone over is not to be minimized; violent death while young is a serious calamity—a man-made tragedy with dire consequences—and lamentation is natural and inevitable. But it must be remembered that, from the point of view of the individuals who have gone over, there are many mitigating circumstances. They have done their duty; they have sacrificed a useful career here; they have given up all they possessed; and it will be requited to them. By such a death a burden of sin is lightened; some atonement is made. Good friends are waiting for them; their help can be utilized, and is much wanted, for their fellows who are coming over; and they themselves will continue in the joy of service.

"They would like their friends here to recognize that, and not to mourn them unduly; above all, not to consider them as gone out of existence, as extinguished and no longer real. Sorrow at their departure is inevitable, but grief which is excessive causes them pain.

"They did their work here, they will do it there; and in good time reunion may confidently be looked forward to. If the truth of these matters was only clearly and widely realized, the mourning would not only be more resigned but actually more hopeful. Death alone is not to man the greatest evil, and in some sort they are happy in the opportunity of their death. This ought to be recognized by those who survive, and we should not grieve unduly for those who have only gone on before us.

"November, 1915. OLIVER LODGE."

MYSELF SOMETHING of a wanderer, the little street which is most dear and precious to me has asphalt for its roadway, and ampelopsis instead of grape-vine by the door; but I can appreciate these verses by Alice C. Rose in a current magazine:

"THE WANDERER

"Oh, I have wandered far and wide and sailed on every sea;
On mountain-top and prairie trail the four winds called to me;
I followed to their ice-bound lakes and rivers flowing free.

"On golden nights in old Japan the moon above the trees
Looked palely down on scarlet lanterns swaying in the breeze,
And dancing girls whose tiny feet fell soft as lotus-leaves.

"By many an English hedgerow sweet, by woodland green and brown,
In Scottish glen and Irish vale I've seen the sun go down,
And glimpsed the haunts of old romance in castle, cot, and town.

"By crumbling tombs of ancient kings, by cities of the dead,
Through tropic forests where the flaming orchid lifts its head,
O'er deserts bare and mountains bleak my quest of beauty led.

"Now I am come by devious ways back to this little street.
I had forgotten that my lilacs looked and smelled so sweet,
And how the dandelion's gold lay scattered at my feet!

"The robins in my maple-trees pipe gaily as of yore;
The gnarled old grape-vine twines its curling tendrils round the door.
Here, where the checkered sunlight falls, is beauty evermore!

THIS OUGHT TO be preserved for its essential loveliness; though I mislike the neo-paganism of its rhetoric:

OUTWARD BOUND

(BY AN OFFICER WHO HAS SINCE FALLEN IN GALLIPOLI)

"There's a waterfall I'm leaving
Running down the rocks in foam,
There's a pool for which I'm grieving
Near the water-ouzel's home,
And it's there that I'd be lying
With the heather close at hand
And the curlews faintly crying
'Mid the wastes of Cumberland.

"While the midnight watch is winging
Thoughts of other days arise,
I can hear the river singing
Like the saints in Paradise;
I can see the water winking
Like the merry eyes of Pan,
And the slow half-pounder sinking
By the bridge's granite span.

"Ah! to win them back and clamber,
Braced anew with winds I love,
From the river's stainless amber
To the morning mist above,
See through cloud-rifts rent asunder,
Like a painted scroll unfurled,
Ridge and hollow rolling under
To the fringes of the world.

"Now the weary guard are sleeping,
Now the great propellers churn,
Now the harbor lights are creeping
Into emptiness astern,
While the sentry wakes and watches
Plunging triangles of light
Where the water leaps and catches
At our escort in the night.

"Great their happiness who seeing
Still with unbenighted eyes
Kin of theirs who gave them being,
Sun and earth that made them wise,
Die and feel their embers quicken
Year by year in summer time,
When the cotton grasses thicken
On the hills they used to climb.

"Shall we also be as they be,
Mingled with our mother clay,
Or return no more it may be?
Who has knowledge, who shall say?
Yet we hope that from the bosom
Of our shaggy father Pan,
When the earth breaks into blossom
Richer from the dust of man,

"Though the high gods smite and slay us,
Though we come not whence we go,
As the host of Menelaus
Came there many years ago;
Yet the self-same wind shall bear us
From the same departing place
Out across the Gulf of Saros
And the peaks of Samothrace.

"We shall pass in summer weather,
We shall come at eventide,
Where the fells stand up together
And all quiet things abide;
Mixed with cloud and wind and river,
Sun-distilled in dew and rain,
One with Cumberland for ever,
We shall go not forth again."

THE REV. DR. CORNELIUS CARDEN (1747-1831) was rector of St. Erme, Cornwall. Ninety of his lineal descendants have been serving with the British troops in the Great War, ranking from colonel to private, and enrolled in all branches of the service. Six have been killed, nine wounded, one taken prisoner, and two awarded D. S. O., when the figures were printed last August. Some are grandsons of Dean Farrar, and others sons of Bishop Montgomery, of the S. P. G. Of those bearing the surname Carden there are twenty-five listed. The chaplain of St. George's parish, pleasantly known to so many Americans, is of this family. Comment on such a record would be superfluous.

ENGLISH MUSIC FOR ENGLISH SERVICES

Recent Use of Foreign Compositions Excites Criticism

WAR HINDERS COMPLETION OF LIVERPOOL CATHEDRAL

The Living Church News Bureau
London, December 20, 1915

THE ATTENTION of those who are responsible for the arrangement of the music at national memorial services, as well as of Church people in general, has recently been called by two eminently competent critics to the extraordinary lack of sound judgment and sense of propriety shown in the selection of works by foreign composers in preference to music composed by our old English masters.

Sir Charles Stanford, one of the most eminent of English musicians, and Professor of Music in Cambridge University, wrote in the *Times* in deprecation of the use of Russian music at the anniversary service for Lord Roberts, "our most famous modern British soldier," which was held last month at St. Margaret's, Westminster. The specially announced selection of Russian music included music by Tschaikovsky and Borowski.

> "We yield to no country," said Sir Charles Stanford, "in our appreciation of and admiration for Russian composers, but on such an occasion as this, there are considerations of fitness and decency, which should have prevailed within a few yards of the grave of Henry Purcell [in Westminster Abbey]."

Mr. Martin Shaw, one of our leading Church music reformers, and organist at the Church of St. Mary the Virgin, Primrose Hill, in an article which he has contributed to the *Church Times*, voices in a specially moving way the wide-spread feeling that the music chosen for performance by band and organ, choir and people, at the recent memorial services in St. Paul's, has been unworthy of the occasion. He thinks it will seem fitting to all that we should honor our departed heroes with our own voice. In other words, "the music chosen should be (1) English, and (2) vital and uplifting." He is afraid hardly any of the music sung and played in St. Paul's at Lord Roberts' funeral, or at the memorial service for the Canadians, or for Nurse Edith Cavell, can be said to fulfil either of these requirements. As to the first count, we may admire or dislike, he says, Handel's "Dead March" in *Saul* as music:

> "It cannot be denied that it gives one a sense of largeness and thrill. It cannot also be denied that the thrill is mostly the result of "effects" in the manner of performance—such as drum-rolls. And while there are a great number of people who surrender themselves with unquestioning reverence to its massive stateliness, there are also many to whom that stateliness seems just a little formal."

Or to take Chopin's "March Funèbre." Its appealing beauty can not be gainsaid; and yet it is so beautiful that "some find it enervating." However, all this is beside the point which Mr. Shaw wishes to press. We have allowed Handel and Chopin to "dispossess Tallis and Purcell." The music of our native composers is not inferior. In the whole realm of music he knows nothing more solemn and moving than the Third Mode Melody of Thomas Tallis. Purcell's "Solemn March" is "sweet and intimate." Both could not have been written by anyone but an Englishman, just as Handel's "Dead March" could only have been written by a German.

> "How satisfying, how right it would have been," says Mr. Shaw, "had the band of the First Life Guards played Tallis and Purcell instead of German, French, Polish, and Italian music."

On the second count, Mr. Shaw thinks we have a right to require that hymns and tunes that do not come up to a certain standard should not be chosen to express a great national moment, even if they be "old favorites." And on this score he would recommend all who are interested in Church music to read Dr. R. Vaughan Williams' valuable preface to *The English Hymnal*. He proceeds to quote what this eminent Church musician says about "old favorites." There is no doubt, continues Mr. Shaw, that the singing of such tunes as Monk's for "Abide With Me" and Dykes' for "Through the night of doubt and sorrow" does "create a wave of collective emotion in the hearts of most people in any congregation." The average Englishman is stirred by them. Unless the good tunes which are to take their place are equally stirring he has some right to be obstinate. Now there are two kinds of good tunes—"the impersonal and the personal." He does not think any impersonal tune will suffice at a great national occasion. Are there any personal tunes which are unexceptional from the musical point of view and which will stir the hearts of people at the same time? He says unhesitatingly, Yes. He has recently had occasion to put this claim to the proof. At the memorial service held for Mrs. Dearmer (who died while in public service as a nurse in Serbia) at the Church of St. Mary the Virgin, Primrose Hill, where she had worshipped for many years, one of the hymns chosen was "Brief life is here our portion." The tune usually associated with this hymn was felt to be inadequate, and it was sung to the English traditional melody "Devonshire" in *The English Hymnal*. There was no doubt about the result of this experiment:

> "The wave of collective emotion was immeasurably greater

than any I have ever known before, and in addition there was an extraordinary spiritual quickening and deepening apparent. In the short space of a few weeks the tune became a popular favorite and was adopted for the same words by other churches in the neighborhood. Now here is a tune which is English, vital, and uplifting. It fits 'Brief life is here our portion' as if it had been written for it."

Then there is the very grand and beautiful ancient hymn for the faithful departed, by Prudentius (fourth century), translated in *The English Hymnal*, and there set to "Old 124th," which appears, Mr. Shaw says, in our earliest collection of tunes, as far back as the sixteenth century.

"I am sure," concludes Mr. Martin Shaw, "it cannot have crossed the minds of a great many people that it is a matter not only of musical but national importance, and that the performance of unbefitting music lessens the value of services which should consecrate in the highest possible way the memory of those who have laid down their lives for England."

War Delays Cathedral Construction

The *Building News* learns that the war has caused a hindrance to the work of building Liverpool Cathedral. The staff of artisans and workmen has become so depleted that the executive committee have now reluctantly given up all hopes of completing the choir and the magnificent double transept adjoining, within the period formerly thought possible. They propose now to concentrate their efforts upon the completion of the bare roof and the walls.

Comment on Father Maxwell

The *Morning Post* in its "Church Notes" refers to the decease of Father Maxwell, Superior General of the Society of St. John the Evangelist, and points out that he came from a family which has given many sons to the navy and army.

The Archdeacon of Oxford (who was vicar of Wantage most of the time Father Maxwell was there as assistant curate) is quoted in reference to his wise counsel, his strong character, his never failing loyalty, and deep spirituality, the Archdeacon adding:

"He was intensely patriotic and loved England with all his heart, though he had spent much time in foreign countries in early days, which gave him an easy command of both the German and French languages."

Dr. Dearmer Resigns Vicarate

The Rev. Dr. Dearmer is resigning the vicarate of St. Mary the Virgin, Primrose Hill (northwest London), and is leaving town. He has arranged to go to France to give Lenten lectures to our soldiers on historical and other subjects. He has also been asked (through Bishop Montgomery) to visit India on a special mission. He therefore plans to return to England next summer for a course of study and preparation before leaving for India in September.

Bequests of Sister Frances Emily

Sister Frances Emily of All Saints' Convent, near St. Albans, deceased in October, left an estate of £10,451. She bequeathed £5,000 to All Saints' Boys' Orphanage, Lewisham, and the residue to All Saints' Sisters of the Poor, Margaret street, London.

J. G. HALL.

LONDON OPINION ON PANAMA

The Living Church News Bureau
London, December 20, 1915

THE *Church Times* refers again in a sub-leader to the *impasse* caused by the deplorable action of the American Board of Missions in the Panama affair. It needs all the "collective wisdom" of the Church, it says, to determine this particular controversy in a way conductive to peace.

"We can assure the Catholic Churchmen of America that they have our sympathy at this trying time. The trouble that vexes them is that which vexes us. It is, in fact, the struggle to maintain the claims of the Catholic Church against all pretenders. The question in dispute is whether the Church is merely the collective name for all communities calling themselves Christian, whatever their origin, their degree of belief, the nature of their ministry, if they have one, may be, or is the visible organized society that alone can trace its history and its claim to apostolic times and divine sanction."

J. G. HALL.

"I WAS IN Winnipeg some years back at a service," said the late Bishop Holmes in his last sermon, "and when the collection was taken, there was found among the coins a small piece of paper. When the paper was opened by the churchwarden, no coin was found, but just one word on it—'Myself.' That writer had not the money then to give, but he gave something far more precious—a life to be consecrated to His service. The writer is to-day laboring in the mission field."—*Mission Herald.*

THANKS FROM FRANCE AND BELGIUM

BY THE REV. SAMUEL N. WATSON, D.D.,
Rector of the American Church in Paris

PARIS, December 21, 1915.

THE following letter is written by the Countess Louise d'Ursel, who is a member of the household of the Queen of Belgium. She has worked, day and night, within sound of the guns ever since war began. We have been able to send many cases of clothing and food to her for distribution, and when she came to see us on a recent visit to Paris, we asked her to write a letter for THE LIVING CHURCH. She has gone back to her difficult work and we have sent her two great cases of clothing—sheets and blankets as well as some shoes.

"December 18, 1915.

"REVEREND DOCTOR:

"I am encouraged by the amiable welcome extended to me this morning at the American Church to send you the photographs of the little children gathered by *l'Aide Civile Belge* and housed in the picturesque Chateau of Wisques near St. Omer.

"Last spring, in spite of a ceaseless bombardment and the ravages of typhoid fever, the town of Ypres had yet several thousand inhabitants. Among them a number of orphans clad in rags, fed either by soldiers or by a sympathizing neighbor, were roaming through the streets and found shelter in some half demolished house!

"It was then that the curate of St. Peter asked the 'Friend's Ambulance Unit,' Countess Van den Steen, Count de Beaumont, and me to take charge of those poor little ones.

"On March 16th, nineteen little boys were entrusted to the Sisters of the Orphanage of Ypres who had been driven away from

CRECHE AT WISQUES

their home by the enemy's shells and had taken refuge at Westoteeteren Abbey. A little later they were transferred to Wizernes.

"These children were in a pitiful condition; some of them had not had a change of clothes in the last six months. It was necessary to bathe them repeatedly and for the good sisters to give them all their care and attention to make them look presentable.

"A child from Dichebuset, the little Achille, witnessed the death of all his family, killed by a shell, he being the only one saved.

"The colony has increased little by little; we have now seventy-five boys and we would like to have more yet.

"Our little girls, numbering now nearly one hundred, are being cared for at Wisques; all of them have lived under fire! A bullet has gone through the face of one of them, who has lost an eye. Another has come to us wounded in the leg while fleeing from her bombarded village. Two little girls were brought to us one evening by some officers after having seen their mother killed by a shrapnel.

"And now let me speak to you of our crêche, yet more worthy of compassion, for every little one in it is an orphan! I went to fetch one of the youngest of them at Oostoleeteren one day in the spring; of the neighboring house destroyed that very morning nothing remained but the part of a wall and a tree in bloom, at which the little one in his cradle was smiling.

"The little Zoé was in her mother's arms when the young woman's head was blown off by a shell. Miraculously saved, the child was brought over to us and it was only six months after that the body of her father was found.

"Sadder is the story of the baby who, while being buried, suddenly, at the contact of the damp ground, waked from his lethargy and who, notwithstanding all the cares bestowed on him, could not be saved; his name unknown to all, the poor child died a few days later.

"To clothe all these little ones a quantity of things is needed: linen, dresses, suits for boys, black aprons, jerseys, stockings, socks, and mostly shoes with material for our ouvroir to make into garments. We need also thread, needles, buttons, articles of mercery and general and knitting wool.

"To feed all these children we need a good many groceries: rice,

quaker oats, corn, tapioca, cocoa, and baby food; fruits—apples, oranges, or bananas.

"All that you have been kind enough to send us until now has been wonderful of quality and even of a beauty revealing in the charitable giver the most delicate feelings; which our poor people who for months have seen nothing but misery and horrors, appreciate, you can be sure, greatly.

"I have read with deep interest your beautiful discourse on 'Neutrality.' You have certainly proven yourself not 'neutral' concerning charity; and 'the little sister' Belgium, who is paying so dearly the honor of having resisted Germany, shall gratefully remember that great America which has saved her from famine, and helps her yet to relieve all the sufferings of the war.

BELGIAN ORPHANS AT WIZERNES

"Please accept, Reverend Doctor, the assurance of my grateful and very distinguished sentiments.

"Signed: COUNTESS L. D'URSEL."

You would all have had pleasure in seeing the great cases that have left the parish house this past week, not only for these Belgian orphans but for hospitals, for French children near Sermaize, for civil prisoners (think of it—we sent a hundred outfits for children under four years of age); but gifts for soldiers and perhaps, best of all, gifts for gentle people living in the country who need clothes and shoes this winter. We beg of you not to forget that gifts from Catholic and Protestant, Jew and Gentile, are all ministered in the Church's name.

This next letter is a commentary on a statement recently made in one of our Parish letters, where the rector told of how he was in touch with relief work in Belgium itself. The Belgian lady who writes this letter is "the sister in Belgium" who expends the money for relief in Belgium which the rector sends through her sister in Paris:

"November 2, 1915.

"MY DEAR SISTER:

"In your letter of the 25th of September you stated that you had received for us from the Rev. Doctor Watson a gift of Frs. 500, of which you had already advised me. Do you allude to a new generosity (a third gift), as I so much hope it is?

"Such a generosity three times repeated for unknown persons residing so far away seems to me too great to be real! How will I be able fittingly to express my thanks? With all my heart I would like the generous benefactors of our poor people to know that here they are being prayed for and blessed.

"After relieving the most important cases, as I have explained to you in my last letter, I have been able to buy in shops, of small peddlers, and from modest merchants in despair, who have thus been suddenly comforted. From morning until night, machines have been running and full outfits of clothing 'to measure' have been turned out, also layettes. I need some every week. The war here does not stop births, on the contrary; and I feel such a pity for those poor mothers in presence of the arrival of a new little mouth to feed . . . when already there is nothing left.

"During the summer we have made a quantity of overall aprons, under which was so well hidden the one hundred time pieced old dress. We must now have lots of stockings and wooden shoes—it is no more possible to economize in this respect by going barefooted.

"I am also going to make a number of "cabans" (woolen cloaks with a hood) for the small school children. I came across yesterday a crowd of them soaked with rain and chilled through.

"During the past year my small reception room has seen many tears shed, but owing to that precious purse filled through you, I have been able to dry so many. If you knew what consolation that dear purse has procured me! At times I think that my guardian angel has given it the same miraculous power that possessed the oil cruise of the poor widow of Zarephath; it seems to me that I can draw from it again and again without emptying it. Poor people are like children—even when adversity-stricken—a little will comfort them, if given at the right time.

"Signed: COUNTESS DU ——."

"November 6th.

"I have just received your note of October 10th. I am now fully certain of the reality of a third gift. Again many thanks."

These letters are chapters out of real life more appealing in their genuineness than any accounts that could be written second-hand. This is a first-hand glimpse of what we are in contact with every day.

Think of what this means for France. The *prisonniers civils* are being sent back from the concentration camps in Germany, and from the invaded districts of the North; the poor and the helpless, the non-combatants and the children, twenty thousand of them in this lot which has already begun to arrive, and many of them tuberculous, and many of them insane.

BELGIAN ORPHANS AT WISQUES

Add to this the arrival in France of 28,000 Serb refugees from Salonique. France will do all she can, but she cannot do it all; and help must never cease to come to us from America as long as the struggle lasts.

Let me signal this latest cry for help, laid on my table within the hour: "Money for milk for babes in Belgium."

With all gratitude for your remembrance.

CHRISTO SOTERI

Sweet Jesu, Son of Mary, strong and wise,
Infinite God of God and Light of Light,
Redeemer of mankind, hear Thou our cries,
Dispel from us the darksome gloom of night.

Our sins are many, Lord; our wills are weak.
Our backs are burdened and our hearts are sere.
Lead us, dear Saviour; Thy great help we seek.
Help us to bear the cross Thou once didst bear.

Help us to bear the cross of sacrifice,
Of meek obedience to Thy holy will,
The cross of triumph over sham and vice;
Our empty hearts with Thy high spirit fill.

Fill us, dear Jesu, with Thy life divine,
Thy life of purity and manhood brave.
Take our poor, feeble minds and make them Thine,
For Thou alone, dear Splendid God, canst save.

REV. GEORGE GILBERT WALKER.

GOD MAKES history by the use of minorities that are right rather than by majorities that are wrong. It is true that the most men and the "strongest battalions" may rough-hew a path through the tangled wilds of the world, but only, as overruled by the divine providence, in order that thereafter the heralds of righteousness and the angels of peace may use those historic cleavages as highways along which to press on the errands of the King. Cyrus is girded for God's warfare, even though Cyrus does not know it, and Roman road makers prepare the way for the dissemination of the Gospel of Christ though their own conscious intent is solely and selfishly imperial. Amid the blare of the trumpets, unhindered by the din, and irrespective of the selfish policies in conflict one with another, God's causes steadily go forward to final victory over war. Meanwhile the least thing or man that serves Him is stronger than cynical Caesar with all his unregenerate cohorts, for in the long run the world is ruled by the best and not by the most of men!—*Zion's Herald.*

ENVY IS natural to man; and still, it is at once a vice and a source of misery. We should treat it as the enemy of our happiness, and stifle it like an evil thought.—*Schopenhauer.*

BISHOP GREER ATTAINS TWELFTH ANNIVERSARY

Church Club Will Honor the Event

GENERAL SEMINARY NOTES

New York Office of The Living Church
11 West 45th Street
New York, January 10, 1916

THE twelfth anniversary of Bishop Greer's consecration will be fittingly observed by the Church Club of New York on Wednesday evening, January 26th. Delmonico's has been selected as the place for the dinner, and distinguished speakers have been secured for this occasion. Mr. Henry L. Hobart, chairman of the dinner committee, may be addressed at the Church Club, 53 East Fifty-sixth street.

The annual catalogue of the General Theological Seminary, Chelsea square, has just been published. To make it more available for general distribution it is much smaller in size than in former years. It contains all necessary information and has an ample index. The census of the institution is: Faculty, 15; Fellows, 6; Graduates, 15; Special Students, 13; Seniors, 41; Middlers, 30; Juniors, 38; total of student body, 143.

General Theological Seminary

The alumni of forty-six universities and colleges in the United States, Canada, and foreign countries are now represented by the resident students of this seminary, which is the only institution of theological learning under "the superintendence and control of the General Convention." Fifty dioceses are represented in the several classes.

Besides these seminarians, eighty-one non-resident clergymen are studying for the degree of B.D., under the direction of the faculty. The grand total of resident and non-resident students is 224, which is sixteen more than last year.

The General Seminary will observe its one hundredth anniversary next year. It has about one thousand living alumni. Under agreements it is affiliated with Columbia and New York Universities.

The executive committee of the associate alumni has arranged for the mid-winter reunion and dinner at the Fifth Avenue Restaurant, opposite Madison square, on Tuesday evening, January 18th. The Rev. C. Malcolm Douglas is chairman, and the Rev. John Keller is secretary of this committee. The Rev. Dr. J. Nevett Steele will be toastmaster, and speeches will be made by the Rt. Rev. the Bishop of New Jersey, the Very Rev. the Dean of the Seminary, and Chaplain Silver, U. S. Military Academy, West Point.

The degree of Doctor in Divinity will be conferred upon the Bishop of New Jersey and the Bishop Coadjutor of Vermont, at Evensong in the seminary chapel on the same evening.

The annual meeting of the board of trustees of the seminary will be held on the following day.

The Rev. Charles Henry Vandyne, a retired priest, died suddenly on Tuesday, December 28, 1915, at his residence, 1161 Amsterdam avenue, New York City.

Necrology

Mr. Vandyne was graduated from Yale in 1860; was ordained deacon in 1862, and advanced to the priesthood in 1863 by Bishop Whitehouse. Portions of his ministry were spent as assistant minister, St. James' Church, Chicago, Ill., 1862-1864; rector of Christ Church, Waukegan, Ill., 1864; rector, St. Mary's Church, Pocomoke City, Maryland, 1891-1897. Mr. Vandyne contributed many articles to magazines.

The Rev. Dr. Charles Henry Babcock, rector emeritus of Grace Church, Providence, R. I., died on Thursday, January 6th, in his apartments at 44 West Forty-fourth street, at the age of seventy-one years. He was ordered deacon by Bishop Littlejohn in 1871, and ordained priest a year later. Dr. Babcock was rector of St. George's, Brooklyn, N. Y., 1872-1875; Trinity Church, Columbus, Ohio, 1879-1887; and Grace Church, Providence, 1888-1893.

Dr. Babcock was president of the Church Congress for several years. He was the author of many articles on religious topics, and was widely known in the diocese of New York, and was a member of several local organizations of clergy.

The funeral was held in St. Batholomew's Church on Monday morning, the rector, the Rev. Dr. Leighton Parks, officiating. Interment was made at Greenwich, Conn.

There was a meeting at the Colony Club on Friday afternoon, January 7th, in the interests of the American Church Institute for Negroes. The new field secretary, the Rev. R. W. Patton, made an address. This clergyman is the son of a slave owner, with ten years' experience in mission work in the South. He is an efficient speaker and was heard by a large and interested company. Bishop Greer presided at the meeting.

American Church Institute for Negroes

Invitations have been issued for the exhibit of the model of the new St. Bartholomew's Church, which is to be erected on Park

(*Continued on page* 383)

WHAT THE CHURCH DOES AT HARVARD

Activities Centering Around Phillips Brooks House

DEAN HODGES ON THE AFFILIATIONS OF SCHOOLS

The Living Church News Bureau
Boston, January 10, 1916

THE Present Activities of Phillips Brooks House" is the title of an interesting review in the last number of the *Harvard Alumni Bulletin*. Everyone familiar with Harvard University knows more or less about this living memorial of Bishop Brooks, but few realize the extent of its work and influence.

"Each year," says the writer of this article, "finds Brooks House more firmly established in the lives and interests of Harvard students. Each year it finds new ways of serving the college community, and in turn offering to Harvard men new ways of serving the larger community outside. It is impossible for a new student not to know about Phillips Brooks House from his first day at Harvard." Practically all the graduate schools, as well as the college itself, have their own information bureau there to coördinate the social and religious work for their members and to help them in a variety of ways. This season, in the first fortnight of the academic year, seven receptions took place in the house to new students of various designations. In all 1,503 men shared in its hospitality. Thanksgiving and Christmas "open houses" for men obliged to stay in Cambridge have become established institutions and do much to cheer them. The Christian associations, the freshman Bible class, the University teas, the association of wives and mothers, the loan library, are some of the many activities of a social sort. There are seven constituent societies making up the Phillips Brooks House associations. They work in two directions: first among the students, and second in social service work in Boston and Cambridge. On the various committees there are at present two hundred men, filling two hundred and sixty-three places. The most important work of the association, as such, is that of enlisting men in social service. There are now three hundred and fifty in forty different institutions. More strictly religious are the activities of the St. Paul's Society for Churchmen, the St. Paul's Club for Roman Catholics, and the interdenominational Christian Association. Bible study is largely carried on in small discussion groups, meeting weekly, with an average attendance of eighty-one, and also in the freshman Bible class led by President Fitch of the Andover Theological School, with an average attendance of one hundred and sixty-two. The total number of men meeting regularly for the consideration of religious questions is 265, including a group of Oriental students for comparative study of Christianity and the religions of the East. "The Harvard Mission" aims to arouse and maintain the interest of students in missionary work and to keep in touch with Harvard men in mission fields. At Christmas the mission sent a card of greeting to each of the seventy-eight Harvard missionaries. To sum up: "Hospitality, unselfish service, and the promotion of true religion are the motives underlying the activities of Phillips Brooks House. Thus it contributes to the laying of foundations for that devotion to the common good which is characteristic of the best Harvard traditions."

The annual catalogue of the Episcopal Theological School for the current year is at hand. In his report to the trustees, the Very Rev. Dean Hodges, D.D., says that at the beginning of the past year there were fifty students on the rolls and that four more graduate students were added at mid-year. Twelve states sent students and also Canada, Barbadoes, Armenia, Syria, and Japan. Dean Hodges believes that the affiliation of the school with Harvard has been successful. Almost all the students have taken courses either in the college or in the Andover divinity schools, which are also in the affiliation. Twenty-six men have studied philosophy; ten, social ethics; three, early Christian literature; ten, New Testament courses, and the others have taken studies of many sorts. "Experience," says the Dean, "will enable us to deal with increasing wisdom with the wide and rich field of elective studies thus offered to our students. Men who have special aptitudes or interests will be able to extend their studies. There will be a gradual decrease in duplication, which will enable instructors to take certain divisions of their subjects for more detailed treatment, and thus relieve them of the necessity of covering the whole field. The three theological faculties have three times met together in our refectory and common room. Once a month during the year the students of the three schools have met in an informal association called the Divinity Club, and have listened to addresses. Already the situation offers to students of theology and to men preparing for the ministry an opportunity which has no parallel in this country. The library of the diocese of Massachusetts has been given space in the Wright Library building. It comprises about five thousand volumes. Among the interesting accessions to the library of the school are the fifty-eight volumes of the *Carpus Scriptorum Ecclesiasticorum Latinorum;* a

Episcopal Theological School

unique copy of a *Missale Romanum*, printed in Venice in 1561, unknown to most biographers, and not mentioned in the liturgical collection of the British Museum; and the seven volumes in folio fac simile of the successive editions of the English Book of Common Prayer. Two windows have been added to the memorials in the nave of the chapel by Mrs. Frederic A. Atherton of Boston, in memory of her mother, Mrs. Tilton. They contain the figures of John Wesley and Dean Berkeley. These are the last two in chronological order of a proposed series of pictured windows intended to recall to mind some of the worthies of the English Church who have been concerned with education. The series begins with the Venerable Bede and the Abbess Hilda, given in memory of Mrs. George Zabriskie Gray. Then come St. Anselm and Wyclif, given in memory of Professor and Mrs. Josiah Parsons Cooke. Four windows remain to be filled." The classes taught in a single class-room to men of the three schools are announced by the Dean as by their nature subjects which do not involve either theological or ecclesiastical differences. The Rev. Robert Russell, a representative secretary of the Student Volunteer Movement, spoke before the St. John's Society of the school recently on missionary activity among college men and women. John W. Day of the senior class and Alexander K. Barton of the middle class are delegates to the inter-seminary conference on missions just held at the Church Missions House in New York. The conference has resulted from the general inter-seminary conference which met in Cambridge in Thanksgiving week, attended by over sixty delegates. Herbert L. Johnson of the senior class was ordered deacon by the Lord Bishop of Montreal, in St. George's Church, Montreal, on St. Thomas' Day.

Laymen's Courses at the Cathedral

Conscious of the fact that many laymen at the present time are on the lookout for opportunities to serve the Church in real ways, the Cathedral announces seven conferences on phases of Church work especially adapted to lay administration. The courses will begin Tuesday, January 25th, and end Thursday, February 17th. Five courses will be given at the Cathedral, one at the School for Social Workers, and one at the diocesan house. Four one-hour periods will be devoted to each course. Following are the titles of the courses, with the time and place of meeting:

1. Social Service and the Parish, by Dr. Jeffrey R. Brackett. Tuesdays, at five o'clock, at the School for Social Workers, No. 18 Somerset street.

2. How to Start and Carry on a Parochial Men's Club, by the Rev. Francis E. Webster. Tuesdays, at five o'clock, at the diocesan house, No. 1 Joy street.

3. Training Men to Train Boys—a course in Boy Leadership, by they Rev. Ernest J. Dennen. Tuesdays, at eight o'clock, at the Cathedral.

4. Parochial Finance, by Mr. Sidney E. Farwell, treasurer of the archdeaconry of Lowell. Tuesdays, at eight o'clock, at the Cathedral.

5. A Layman's Part in Parochial Administration, by the Rev. Simon Blinn Blunt, D.D. Thursdays, at eight o'clock, at the Cathedral.

6. Problems of Parochial Relief and What the Layman Can Do, by the Rev. Frederic C. Lauderburn, vicar of St. Stephen's Church, Boston. Thursdays, at eight o'clock, at the Cathedral.

7. The Missionary Motive and the Missionary Committee, by Mr. Sturgis H. Thorndike. Thursdays, at eight o'clock, at the Cathedral.

These courses are experimental. If they reveal a need and if they provide a means by which that need can be met, the plan embodied in the courses will be amplified and possibly developed into a permanent school. It is thought best to ask a registration fee of one dollar.

Opportune "Health Week"

Boston, in common with the rest of the country, has been suffering for a fortnight or more from an epidemic of "grippe" or influenza and pneumonia. A particularly sad feature has been the number of children smitten with a mysterious and frequently fatal attack of "acidosis," which is thought to be a form of influenza. It is then opportune that the week from January 9th to 15th is to be a "health week" here, as public health depends so largely on an intelligent and instructed public. National, state, and city health departments and a large number of organizations, including many churches, are coöperating in this new health movement. Lectures and exhibitions consisting of models, charts, and moving pictures will be held at the spacious Y. M. C. A. building. The purpose of the week is the education of the men, women, and children of Boston in health betterment.

Clerical Association

The monthly meeting of the Clerical Association was held on January 3rd at the City Club, when a goodly number was present. Dr. George A. Gordon, pastor of the "New Old South Church," was the speaker and the topic was "The Predictable Element in the Christian Faith."

The Woman's Auxiliary of the southeastern district met last month in St. Paul's Church, Brockton (Rev. David B. Matthews, rector). After the Eucharist at 10 A. M., with a sermon by Archdeacon Dennen, there were many addresses throughout the day. Over $500 resulted from the annual fair in this parish. J. H. CABOT.

ANNUAL DINNER OF PENNSYLVANIA CHURCH CLUB

Bishops of Chicago and Southern Brazil Are Among Speakers

EPIDEMIC OF GRIP STILL RAGES

The Living Church News Bureau
Philadelphia, January 10, 1916

THE annual dinner of the Church Club of Pennsylvania is an event to which most of its members look forward. A number of the clergy are usually invited to attend by men in their congregations who hold membership in the club. The dinner this year was held in the Hotel Bellevue-Stratford, Monday evening, January 3rd. While the attendance was not as large as in some former years, there was a good representation of the members and their guests. The menu was up to the usual standard of that famous hotel, and was greatly enjoyed.

At the close of the dinner, the president of the club, Mr. R. Francis Wood, spoke briefly on the aims and work of the club, and appealed to the members to increase the membership to at least a thousand men. At the present time there are less than half that number. Mr. Wood also spoke of some of the activities of the club and the expectations of the officers for the future. He then introduced the Bishop of Chicago, who spoke in his usual eloquent and interesting way on "The Influence of Christianity on Pagan Nations and their Contributions to Christianity." He said: "We are constantly saying what we can do for the heathen, but not what the heathen can do for us." He then referred to the influence of Christianity upon the life of the Greek, Roman, Teuton, and English nations, and what change it made in their history. But, he also said, they in their turn brought into Christianity the contributions of their national characteristics, and gave her the learning of the Greeks, the government of the Romans, the family life of the Teutons, and the sturdiness of the English. He then pointed out the possibilities of the future through the influence of the Chinese, Indian, and Negro races. He felt that while the negroes have been slow in being developed by the Christian people among whom they have found themselves, yet they have succeeded wonderfully considering their handicaps. Their contribution to Christianity will doubtless be that cheerfulness and lack of anxiety so characteristic of the people.

Mr. Wood then introduced Bishop Kinsolving, of Southern Brazil, who referred to the "Present and Future Duties which Face Us." He said "that the pressure of missions comes from the shrinkage of the world." Owing to easy and quick means of transportation, the telegraph and telephone, all parts of the world are brought together. He told of the conditions in Brazil, the illiteracy and immorality, and the difficulties which the Church encounters there. He contrasted the condition of the negro in this country after fifty years with that of the people of Brazil after four hundred years, and found it favorable to the negro. Even the condition of the educated men in that country is serious religiously on account of the prevalence of agnosticism, infidelity, and freethinking. Mr. Michel Dorizas, a native Greek who had been educated in Athens, was introduced, and spoke at length on the Balkan situation past and present. He claimed the close attention of his hearers throughout his address. The evening was one of the best and most profitable of the dinners of the club.

Epidemic Continues

The epidemic of grip still rages in this city. In West Philadelphia it has reached the stage where the physicians are warning the people to avoid attending parties, church, or any other public gathering. The authorities have appointed several physicians to examine into the conditions and, if possible, suggest some way to check the disease. In the meantime the attendance on the church services has been reduced one half. The public schools and places of employment are suffering from lack of teachers and help on account of the number of sick. The condition has become serious.

Philadelphia Divinity School

For some years the faculty of the divinity school has done all it could to promote the missionary spirit among the students. There is an association formed in the school in which the students study and read about missions and do all they can to assist in the support of them. From this association several missionaries have gone out. It was represented at the missionary convention in New York last week by Messrs. Aikens, Taylor, Evans, Ransuer, Smith, and Wingate. Mr. Evans read a paper on "Recruiting for the Ministry."

Church Training and Deaconess House

The twenty-fifth anniversary of the founding of the Church Training and Deaconess House was celebrated by a reception which was given to the Bishop of the diocese, faculty, students and graduates, by Miss Mary Coles, in her home on Thursday evening, January 6th.

At St. Clement's Church Miss Claudine Whittaker was set apart

as deaconess by Bishop Rhinelander on the same day. Miss Whittaker was presented by the Rev. Charles Hutchinson, D.D., and the Rev. Lucien M. Robinson, D.D., read the service. Miss Whittaker will leave for Mexico for missionary work on the 20th day of this month.

Miscellany

The annual banquet given to the Bishop of the diocese and the faculty and students of the University of Pennsylvania was held in the Roosevelt Hotel on Monday night. Beside Bishop Rhinelander, Bishop McCormick, Franklin Spencer Edmonds, Esq., and others made addresses.—Sneak thieves entered St. Clement's Church on Wednesday and stole two brass candlesticks from the altar. The theft was not discovered until the next day by the rector. Nothing has been learned that would facilitate recovery.—On Monday the first of a series of lectures by the Rev. Stuart L. Tyson, on "The Bible and Modern Criticism," was given in the parish house of the Church of the Holy Trinity. Six lectures will constitute the course.

EDWARD JAMES MCHENRY.

BISHOP GREER ATTAINS TWELFTH ANNIVERSARY

(*Continued from page* 381)

Architect's Exhibit

avenue. Mr. Bertram G. Goodhue, the architect, will welcome the parishioners and friends at his offices, No. 2 West Forty-seventh street, January 17th to 21st.

Berkeley Alumni Meet

The fifteenth annual meeting of the New York alumni association of the Berkeley Divinity School will be held at the Harvard Club, 27 West Forty-fourth street, Thursday, January 20th, at one o'clock. It is hoped that if any others of the alumni are in the city that day they will come to the meeting without further notice.

"GOD IS BEHIND IT"

Suggested by a sermon preached by the Rev. A. R. Mitchell, rector of Christ Church, Greenville, S. C., at the mission held in Calvary Church, Glenn Springs, S. C.

God is behind it;
God hath designed it;
God hath defined it;
God hath assigned it.

A little water on the brow;
A few short words in solemn vow;
What its full use, we know not now;
God is behind it.

Upon the head is laid the hand,
The Apostles gave this clear command;
Its purpose by the Master planned;
God is behind it.

A bit of bread, a sip of wine;
The full intent none can define;
The word of Christ, His thought divine.
God is behind it.

'Tis not for man bid "yea" or "nay";
Not man's the part these steps to stay;
To sacrifice is to obey.
God is behind it.

From birth to death but short the span,
But short the time allotted man,
Salvation is since time began;
God is behind it.

God is behind it;
God hath designed it;
God hath defined it;
God hath assigned it.

HENRY P. BOGGS.

"BUYING UP THE OPPORTUNITY." The phrase is St. Paul's (Eph. 5:16). We have the opportunities daily, but I fear we fail to redeem them. Of course, no one wants to seem obtrusive or tactless; and people are habitually reserved about religious matters; though, perhaps, timidity is as responsible as reverence for our silence. The plain fact is, that Christianity is a missionary religion, and all true Christians must be missionaries. To spread the good news is not exclusively the work of the clergy, nor of others set apart for special religious activities. Every Christian should bear witness, not only in his life, but with his lips, to the Faith he confesses, and should try to bring others into Christ's Kingdom. The field for such work is his entire circle of acquaintance. He is the brother of all men, and that brotherhood involves sharing the common inheritance of truth received from the Universal Father. How is he to fulfil this duty?—*William Harman van Allen.*

BENEDICTION OF ST. BARNABAS' CHURCH, CHICAGO

Bishop Anderson Is the Officient

OTHER EVENTS OF INTEREST

The Living Church News Bureau
Chicago, January 10, 1916

ON the First Sunday after the Epiphany, January 9th, at 11 o'clock, Bishop Anderson blessed the new St. Barnabas' Church and preached. The first services were held in the new church on Christmas Day. For the last twenty-three years the present rector, the Rev. Edwin J. Randall, has been continuously connected with St. Barnabas' Church. His length of service has been equalled by few other clergy in the diocese. No one has done more faithful and consistent service than he.

St. Barnabas' mission was founded in 1881 by the Rev. Mr. Luzon, and the first services were held in the old Tilton School building at the corner of Lake street and Forty-fourth avenue. Under

ST. BARNABAS' CHURCH, CHICAGO

the late Rev. T. N. Morrison, D.D., a small church was built at the corner of Park and Forty-fourth avenues, where the first services were held on Christmas Day, 1882. The present rector began to serve as lay reader at St. Barnabas' mission in October, 1893, under the Rev. Luther Pardee, then rector of St. Paul's Church, Austin, now St. Martin's. Mr. Randall was made deacon in May, 1896, and priest in December, 1896, and given charge of St. Barnabas'. In 1901 three lots were bought on Washington boulevard and a two-story building erected to serve as church and parish house, the old property on Park avenue having been sold. In 1907 the debt on the new building was paid, and shortly afterwards a fund was begun for the building of the new church. In 1908 the mission was organized as a parish. Ground was broken for the new church on Sunday, July 18, 1915, and the cornerstone was laid by the rector on August 8th.

The church seats 384, besides forty in the choir. The total cost of the new building, and of improvements on the old building, is $38,000, of which $10,000 was in hand when ground was broken for the new church. A bond issue of $18,000 provided for an additional amount, and $10,000 more was taken on faith. This amount has now been greatly reduced, and it is hoped that it will be paid in full by March 1, 1916. The total value of the parish property, including the parish house, is $52,000.

The church, which faces on Washington boulevard, is built of red brocade brick with stone trimmings, and within is finished in two shades of red brick with stone trimmings. The style is Perpendicular. Among the many beautiful gifts which were blessed by the Bishop were the font, given largely by the Sunday school, the pulpit, given by the confirmation classes of 1913, 1914, and 1915, the Communion rail, given in memory of Mrs. Rebecca Turnbull, and the alms basons, given in memory of Mrs. Eliza A. Lockman.

A "home-coming" service for former parishioners was held at 4:30 o'clock the same Sunday, when the Rev. John Herbert Edwards, rector of the Church of the Holy Spirit, Lake Forest, preached.

The Chicago local assembly of the Brotherhood of St. Andrew met

at St. Martin's Church, Austin, on Wednesday, January 5th. There was a conference at 6 o'clock, presided over by Mr. H. W. Raymond, vice-chairman of the local assembly. The topic was, "Our Trial Balance." Supper was served at 7 P. M. At 8 o'clock there was a mass-meeting for Churchmen, which was addressed by the Rev. Frank E. Wilson, rector of St. Augustine's Church, Wilmette.

Brotherhood of St. Andrew

The Church of the Redeemer, as reported before, celebrated its twenty-fifth anniversary as a parish on the Sunday after Christmas, when Bishop Anderson preached at 11 o'clock. After this service there was the benediction of the new rectory. The Bishop, preceded by the crucifer, torch bearers, and Dr. Hopkins, Dr. Merrill, and the Rev. Stephen Gardner, went through the rectory, blessing it. At the close of the service, the house was opened for inspection. The new rectory is a three-story and basement brick house with an English half-timber front. Mr. J. E. O. Pridmore is the architect.

New Rectory at Church of the Redeemer

RECTORY, CHURCH OF THE REDEEMER, CHICAGO

A new memorial porch for the sacristy was necessitated by the recent changes in the passage way between the rectory lot and the church. It is expected that the cost of this porch will be met by gifts from the congregation in memory of their departed. The names of those memorialized will be placed on a brass tablet inside the porch door.

The regular monthly meeting of the Woman's Auxiliary of the diocese was held on Thursday, January 6th, at 11 o'clock, in the Church Club rooms, the president, Mrs. Hermon B. Butler, in the chair. There were 105 present from thirty-nine branches. The report of the treasurer showed receipts for the month of December of $2,619.36 and disbursements of $2,583.25. The parish of St. Chrysostom reported not only their 1915-16 Auxiliary pledge paid, but the delightful anomaly of their just having met their advanced Auxiliary pledge for 1916-17.

Woman's Auxiliary

The speaker for the day was to have been Mr. W. R. Stirling of the Board of Missions of the Church. He, unhappily, was unable to be present because he was ill. In his stead, his daughter, Miss Dorothy Stirling, read a most interesting paper that her father had prepared on the Board of Missions. In it Mr. Stirling showed what the Board of Missions tries to do with the all too inadequate offerings made to it, about $2,000,000, including legacies. He pointed out how the Board is unable sufficiently to extend its work both at home and abroad. For the ten million colored people at home, "a national, not a southern, or diocesan problem," the Board appropriates $100,000 yearly, and for the one and one-half million negroes in Liberia, $53,000 yearly. "This will not suffice." Mr. Stirling's paper showed the pressing claims of the home field among the mountain whites of the South, the Indians of South Dakota, the work of the Bishop of Eastern Oklahoma, and of the Bishop of Idaho. He pointed out how little we are doing for the 120,000 students of the state universities, one of our best fields to present the claim of the ministry to young men. He also urged the needs in foreign fields, where many of our missionaries are inadequately paid.

Mr. Stirling's paper told how handicapped the work is because the dioceses fail to pay their quotas. The diocese of Chicago fails to meet its quota. "We spend as a whole in this diocese about eighty or ninety cents on the dollar on ourselves." He pointed out, "with 30,000 communicants, the diocese of Chicago two years ago accepted only $26,000 of its apportionment of $44,427, and raised only about $21,000; and the past year, including the Emergency Fund gifts, paid only $31,000." The paper closed with an appeal for the developing of the rural work in the Province, so sadly needed, and showed how the answer to indifference towards missions is personal; "it rests with each one of us."

In the New Year's greeting that the Rev. Dr. Stone has sent out to his parishioners of St. James' Church, he makes the suggestion of a charming custom he has observed since his youth at the passing away of the old year. He says:

New Year's Greeting by Dr. Stone

"For forty and more years, with the exception of the midnight that marked the beginning of the twentieth century, when we had a service in St. James' Church never to be forgotten, I have stood at twelve o'clock on the threshold, either of my dormitory, when a student, or of my rectory, since I have had charge of a parish, and have prayed for God's blessing on all who at any time throughout the coming year should enter my habitation. I have opened wide the door, even though storm should have been raging without. Some of the brethren of St. James' Church have been with me in this observance. I believe that God has blessed me and mine as a result of this consecration of my threshold."

Twenty-five years ago the property of the Church Home for the Aged at 4325 Ellis avenue was mortgaged for more than it was worth, and anyone in charge could not buy a prescription at the neighboring drug store without cash. To-day the report of the treasurer, Mr. F. F. Ainsworth, shows that the capital account of the Home, including bonds, securities, property, the new building, and cash on hand, is $134,246, and no liabilities. The cash on hand and the balance from the Wells estate will leave about $27,000 to be raised to complete the building, and about $10,000 to furnish it. Already thirty rooms in the new Home have been furnished, and money is needed to furnish fifty more, besides the chapel, the laundry, and the kitchen. Much of this part of the work has been done by Mrs. F. F. Ainsworth, the president of the board of managers, and her associates. It is hoped that the new Home will be occupied in March.

Church Home for the Aged

Late in the afternoon of Monday, January 3rd, a yellow taxicab drove up to the Indiana avenue entrance of St. Luke's Hospital, two young men entered the office, and thrusting their revolvers to the cashier's face, took from her envelopes containing $3,500, with which she was about to pay the employees of the Hospital. The thieves, who seem to have been amateurs, and who, it is thought, had accomplices within the hospital, easily got away, and as yet have not been captured. This is one of the many hold-ups committed by mere boys which have recently been very common in Chicago. In the opinion of one who knows the underworld, nearly eighty per cent. of the boy bandits are made in the pool rooms of the city, and not in the saloons.

Robbery at St. Luke's Hospital

Bishop Sumner spent nearly two weeks in Chicago about the first of the New Year. On Sunday, January 2nd, he preached at the 11 o'clock service at the Cathedral of SS. Peter and Paul. The subject of his sermon was the training of the child. There was an unusually large congregation. The Feast of the Epiphany marked the first anniversary of Bishop Sumner's consecration. He celebrated the Holy Eucharist at the Cathedral at 7 o'clock. At 8 in the evening a reception was held in Sumner Hall in the Bishop's honor. A Nativity play was given the same evening, *The Adoration of the Holy Child.*

Bishop Sumner in Chicago

The same night there was also given in the choir of St. Bartholomew's a mystery play, *The Nativity*, which was beautifully presented.

H. B. GWYN.

DEATH OF REV. J. B. MASSIAH

THE death of the Rev. Joshua B. Massiah, rector of St. Thomas' (colored) Church, Chicago, occurred at his residence in that city on Monday, January 10th. Mr. Massiah was 57 years of age. He was graduated at the General Theological Seminary in 1882, when he was ordained deacon by the late Bishop Seymour, who also advanced him to the priesthood a year later. His successive charges before going to Chicago were at St. Philip's Church, Newark, N. J.; St. Philip's, Annapolis, Md.; St. Michael and All Angels', Cairo, Ill.; and St. Matthew's, Detroit. He entered upon his Chicago work in 1906.

Funeral services were announced to be held in St. Thomas' Church on Thursday morning, with interment at Detroit.

WHAT IS a man profited, if he shall gain the whole world, and lose his own soul? asks the Christ. The world here means not the universe, or the whole creation, that is more excellent than any one part, but the things that are seen, that are temporal; the riches, honors, and pleasures, of this present time. Our own souls are of infinitely more value than the whole world. We reckon that is most worth that is most worth to us. Be convinced of the worth of your souls. Value the body less and the soul more, and it would be better for you.—*Matthew Henry.*

HER WORTH shines forth the brightest, who in Hope always confides: The abject soul despairs.—*Euripides.*

Garden City Preliminary Conference

Members of North American Commissions on Behalf of a World Conference on Faith and Order in Consultation

UNIQUE GATHERING OF REPRESENTATIVE MEN

A CONFERENCE of members of all the North American Commissions participating in the World Conference movement, for the purpose of (a) better mutual understanding of what the World Conference is designed to do and achieve; (b) action looking to the creation of wider interest, and to the preparation by each commission of statements of the questions of faith and order deemed desirable to discuss in the World Conference, was held during three days of last week at Garden City, Long Island. This latter action is not designed to anticipate the work of "arranging for" the World Conference—a business which, as the Conference recognized, is reserved for the Council of Commissions which will have to be constituted when sufficient representation has been obtained from both Catholic and Protestant Communions.

The Conference had a series of busy and intensely interesting sessions, commencing Tuesday evening, January 4th, and ending Thursday, January 6th, at 3:30 P. M. There were about eighty delegates present, representing some fifteen communions, including, beside our own body, the Church of England in Canada, the rest being Protestant.

The Situation

Some of the Protestant delegates had understood Dr. Manning's recent article in the *Constructive Quarterly* as an attack on the Federal Council and the Panama Conference, instead of, as it really was, an explanation of why the Episcopal Church ought not to take official part in them. They therefore found a difficulty in perceiving the sincerity of its author, and of High Churchmen, in promoting the World Conference. This impression appeared to be modified as the Conference proceeded, and a more just apprehension of the attitude of this Church gained ground. But the original impression above described imparted a little delicacy to the situation at first. Yet generous forbearance characterized debates throughout.

It was understood that some of our Protestant brethren were anxious to proceed more rapidly than the platform of the movement allows with arrangements for the World Conference; and it was feared that this would tend to convert the movement into a one-sided affair and deter Catholic Communions from participation. Whatever may have been the basis for these fears, the Conference in fact confined its action to measures needed for keeping the movement alive, for avoiding cross-currents, and for gathering material by each Commission for the use of the future general Council of Commissions.

Some of the delegates either regarded the proposed World Conference as intended, or desired to have it described as intended, to discuss how barriers to unity might be removed and reunion brought about. It was one of the most important results of the North American Conference that the real nature of the proposed World Conference was made clear, and its limitations to the discussion of existing agreements and disagreements between Christian Communions concerning questions of faith and order was formally recognized.

There appeared to be a growing realization in this Conference that the problem of restoring visible unity is not, and for a long time cannot be, ready for determinative discussion; and that for the present the only available step towards unity is to gain better mutual understanding of agreements and differences—this being the necessary prerequisite of growth into such unity of vital convictions as will make reunion a practical question.

Proceedings

Only the briefest summary can be given. Each session was introduced by prayers offered by several delegates, and by hymns. After the devotions, provision was made for a "Moderator." Bishop Anderson took this post at the first session, Tuesday evening. In part he said:

"In the midst of the European conflict the world asks, 'Has Christianity failed?' It is a fair question as to whether a united Church might not have preserved the peace of the world.

"We look out upon the Church to-day. Instead of an interior, indestructible and united, we find it externally rent and torn asunder, largely disintegrated and incapable of molding the national conscience.

"Isolation, separation, and disintegration are repelling the power of the Church of Jesus Christ. A bewildered world and a divided Church are crying, 'How long, O Lord, how long until peace be established between nations and a unity made amongst the Churches?'

"In face of the religious conditions to-day is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and conscience and so charged with loyalty to Jesus Christ and His Church?"

The report of the committee on programme was presented, and Mr. R. H. Gardiner was elected secretary. Reporters were admitted; it should be said, in passing, that their reports do not, on the whole, give an intelligent idea of the situation and proceedings. In some cases they are grotesquely misleading.

Mr. Gardiner presented a really able report on the World Conference movement. A business committee was appointed. It was charged with the task of considering, coördinating, and reporting for final adoption whatever received the approval of the Conference, and was empowered to make such modifications of the programme as circumstances might require. Dr. Roberts (Presbyterian) was chairman, and proved a very excellent one. The other members were Rev. Dr. W. C. P. Rhoades (Baptist), Bishop C. P. Anderson; Bishop C. B. Brewster; Rev. Dr. Calkins (Congregational), Rev. Dr. J. R. Stevenson (Presbyterian), Rev. Dr. F. P. Manhart (Lutheran), Professor R. M. Jones (Friend), Rev. Dr. Russell Cecil (Presbyterian), Rev. Dr. J. I. Good (Reformed), Rev. Dr. J. A. Singmaster (Evangelical), Mr. F. L. Stetson (Episcopal), and Mr. R. H. Gardiner *ex officio* (Episcopal). The session was concluded with a masterly address on Fellowship by Bishop Anderson, who took occasion to define the limitations of action possible for the North American Conference, and to emphasize the world-wide aspects of the movement.

The second session, Wednesday morning, had Dr. Stevenson (Presbyterian), for Moderator. An address was given by Dr. Remensnyder (Lutheran), on The Basis of the Invitation to the World Conference. It was a survey of the fundamental doctrines of what is popularly termed "orthodoxy." Then followed four addresses on A World Conference as the Next Step Towards Unity, given by Bishop Hamilton (Methodist), Dr. Moffat (Presbyterian), Bishop Vincent (Episcopal), and Dr. Main (Seventh Day Baptist). The rest of the session was given to presenting matter for reference to the business committee, viz., a statement of the work before us by Dr. Newman Smyth; a paper by Mr. George Zabriskie, approved by the Episcopal commission, indicating steps to be taken previous to the formation of a central council of commissions for the business of arranging for and conducting the World Conference; a series of resolutions by Dr. F. J. Hall designed to limit present action so as not to interfere with the freedom of the future council of commissions, constituted with proper representation of both Catholic and Protestant Communions, to "arrange for and conduct" the World Conference; a resolution by Dr. Roberts commending the resolutions of the Conference to the several commissions with request for their carrying them into effect. No debate took place at this juncture.

At the third session, in the afternoon, Dr. Rhoades (Baptist), was Moderator. The business committee presented all the documents referred to it in the morning, requesting the Conference to discuss them, amend if necessary, accept or reject as they saw fit, and then to refer them again to the committee for coördination before final adoption. Mr. Zabriskie's paper consumed the rest of this session and most of the evening session.

The fourth session, in the evening, with Dr. Mott (Methodist), as Moderator, finished this discussion. Some warmth of feeling developed in connection with the definition in Mr. Zabriskie's paper of the purpose of the World Conference. The debated clause was as follows: "The questions formulated for the consideration of the Conference shall there be discussed with a view to ascertain whether the doctrines of faith and order which they severally embody stand in the way of an organic union of Christendom, and, if they do, in what manner and to what extent they are susceptible of explanation or adjustment whereby such obstacles may be removed from the way of Unity." An amendment was offered by a Protestant delegate which would have had the effect of making the World Conference a conference on Unity instead of on questions of faith and order. The debate which followed brought out very clearly the real nature of the undertaking, and the amendment was withdrawn. Dr. F. J. Hall proposed another amendment designed to make more clear the real meaning of the Conference. This amendment was at the moment voted down; but was subsequently taken up by the business committee, embodied in their final report, and adopted. As amended, the paragraph reads: "The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about effectual mutual understanding of existing agreements and differences between Christian Communions concerning questions of faith and order, as the next step to unity." A supplementary paper by Mr. Zabriskie, to facilitate the immediate initiation of the work of the several commissions in accumulating material, was discussed and approved along with the larger paper.

The fifth session, Thursday morning, with Dr. Calkins (Congregational), as Moderator, listened to an address from Dr. Roberts on The Open Door Before the Churches. Thereupon Dr. Smyth's paper was discussed. On his own motion, a large part of it was eliminated as provided for in Mr. Zabriskie's paper. The rest of the paper was accepted without material change. Several of the Episcopal delegates, including Bishop Anderson, Dr. Manning, and Dr. Hall, spoke in commendation of it, and this seemed to crystallize the good feeling

which the Protestant delegates had also sought to cultivate. Bishop Hamilton (Methodist), with tears rolling down his cheeks, congratulated the members on the unique friendliness of extremes, reference being had to the fact that Bishop Weller had previously signified his approval of Dr. Smyth's document.

Dr. Hall then presented a substitute for his series of resolutions, in view of the fact that some of them were covered in the action already taken, and his resolution was embodied by the business committee in the paper of Mr. Zabriskie, and was finally adopted. It read: "Resolved, that no action taken by the Conference should be construed as in any way limiting the power of the council of commissions, when it is appointed, to arrange for and conduct the proposed World Conference."

The sixth and last session, Thursday afternoon, was presided over by Dr. Singmaster (Evangelical). The business committee presented a series of documents, amended sufficiently to harmonize with each other, and they were all adopted without debate amid considerable enthusiasm. These documents included all the materials which have been described above as referred to the committee. After several resolutions of thanks, the Conference adjourned *sine die*.

There is no space here to describe in detail the contents of the thoughtful papers of Mr. Zabriskie and Dr. Smyth. They will no doubt be published. But all admired the spirit with which they were presented. Mr. Zabriskie's calm and masterful conduct of the long debate on his paper was notable and inspiring.

The Moderators, one and all, discharged their duties effectively and with perfect courtesy to all.

Among those in attendance on behalf of our own Commission on a World Conference were Bishop Anderson, Bishop Vincent, Bishop Brewster (of Connecticut), Bishop Greer, Bishop Weller, the Rev. Drs. William T. Manning, Francis J. Hall, B. Talbot Rogers, Edward L. Parsons, H. E. W. Fosbroke, Messrs. Samuel Mather, Francis Lynde Stetson, Edward P. Bailey, George Zabriskie, and Robert H. Gardiner. Among other delegates of special distinction were the Rev. Newman Smyth, D.D., Rev. Raymond Calkins, D.D., and Professor Williston Walker, D.D. (Congregationalists), Rev. Peter Ainslie, D.D. (Disciples), Rev. J. B. Remensnyder, D.D., Rev. Frank P. Manhart, D.D. (Lutherans), Bishop J. W. Hamilton, Dr. John R. Mott (Methodists), and Rev. W. H. Roberts, D.D. (Presbyterian).

The Roman Catholic Church was not represented, but at the first session the following letter from the papal Secretary of State, Cardinal Gasparri, on behalf of the Pope, was read:

The Vatican

"Your project of an international convention of all who believe in Jesus Christ as God and Saviour to accomplish the speedy fulfilment of the final prayer of the Lord, that all may be one, I have, in obedience to your request, submitted to the most blessed Father.

"I need not here describe the affection with which I saw the august Pontiff kindled for you.

"For you well know that the plans of the Roman pontiffs, their cares and their labors, have always been specially directed to the end that the sole and unique Church which Jesus Christ ordained and sanctioned with His divine blood should be most zealously guarded and maintained, whole, pure, and ever abounding in love, and that it should both let its light shine and open wide its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in heaven.

"The august Pontiff, therefore, was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the Church, 'or the inner essence of the Church.'

He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and coöperation of men's minds and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.

"Thanking you, then, that you have thought well to request the aid and support of the Roman Pontiff in expediting your worthy project, his Holiness expresses his earnest desire that the end may answer your expectation.

"He asks the same of Christ Jesus with fervent prayers, all the more because, with the voice of Christ Himself sounding before and bidding him, he knows that he, himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the Church."

To a request for permission to give this letter some publicity His Eminence replied in part:

"The august Pontiff, therefore, kindly permits that copies of my letters, which, though a faithful, are yet but a faint, portrait of the Pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

"It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman Pontiff will never be lacking to anyone who, having freed himself from prejudiced opinions, with a true and sincere will, strives with all his strength that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christians may betake themselves to the bosom of the one most loving Church and may be joined and associated as members with Christ the head."

SIN'S PHILOSOPHY

TWENTY years ago Gladstone explained the apparent decay of manhood in some men by saying that the people believed that there was "nothing in God to fear, and nothing in sin to worry about." Now the test of any man's system of philosophy or theology is his view of sin. Is sin stupidity? Remember, Judas was the brightest man of the twelve! Is sin ignorance? Aaron Burr was among the most brilliant of men. Is sin poverty, due to the garret and rags? Cleopatra lived in a palace, and Alcibiades had gold flowing like a river about him.

Is the cure of sin culture? Then when the cistern is full of typhoid send for an artist to paint the pump in soft and harmonious colors. Why is the raindrop beautiful, and the dewdrop pure, and the rose red? Because each lives in harmony with itself. Why is the soul restless and discontented? Because of an inner schism. Who shall cleanse this red spot on Lady Macbeth's hand? What made the great poet say that the crimson drop would incarnadine the multitudinous seas, making the green one red? Gladstone was right. Superficial men find nothing in God to fear, and silly folk see nothing in sin to worry about. The greatest perils are not cannon balls and the spear thrust. It is the hidden dry rot that ate out the ceiling in that old abbey. It was an invisible fungus that consumed the canvas of the great Venetian artist. It is a germ, that cannot be found out by a microscope, that eats up the vitality of the body. The Buddhist, shown the cholera germs in a drop of water taken from the Ganges, took the microscope that revealed the death-germ and smashed it on the stone floor in front of England's health commissioner. Jesus was too great to deceive men. He dealt in naked realities. He told men the plain, unvarnished truth. He said that sin would, little by little, eat out the fiber of the soul, and send the sinner to the rubbish heap of creation. He said plainly, "I have come to redeem you from the power of sin and from the guilt of sin," leaving to nature the penalty of sin. Miraculous? Yes! What so pure as the snowflake falling in the street? What so black and foul as the snow in Broadway when stained by the hoof of horse and the soot of the chimney? Who can make that black snow clean? God can. To-morrow the sun will melt the snow, lift it into the cloud, burn it with fire darts, flail it with wind, freshen it with cold, and on the morrow's morrow, back shall come the fallen snowflake, white as the light itself. To men grown gray in contact with evil, to women discouraged, and to boys whose hands have let the torch fall, came Jesus, whispering, "I come to seek and save that which was lost." And so He led men back to faith, and breathed into their hearts a boundless hope, that they could not only hate what God hates eternally, but love what God loves and be forever like Him.—*Hillis.*

A PRAYER

Dear Lord, before Thy throne I make my prayer,
Imploring for the friend I love Thy care:
O, grant him cheer to face the tedious road,
And strength to bear unfaltering his load;
Dispel each doubt which casts a shadow gray
Obscuring beacon lights along the way;
Amid the furrows, and in hours of ease,
Give him an inward joy in all he sees;
His daily care, his midnight vigils bless,
And banish from his spirit weariness;
O, may Thine angels lead him, Lord, I pray,
Forever onward to the perfect day!

HARRIET APPLETON SPRAGUE.

JESUS taught us that there is one God above the stars, that He is our Father, and the one thing that nature could not tell us Jesus revealed, namely, God's heart toward the poor, the weak, and the sinful. In that hour men lost their fear of God. Going toward the Deity was not going toward an iceberg; the publican did not go toward God as toward an open furnace door; the prodigal did not feel that the movement toward God was like a movement toward a sheaf of redhot lightnings: Socrates said, "Can God forgive sins? I do not know that He has any right to forgive sins. For a bad man to go toward a righteous God is to climb up marble steps heated redhot." But that Jesus who cleansed His Father's temple of the money changers, and drove them out with a scourge, cleansed men's minds of these pagan, ghastly, unworthy thoughts of that dear Father who is as alluring to the sinner as the rose garden to birds, as home is to the wounded soldier boy, as a mother's arms to a tired, frightened child. And because Jesus, who revealed to men their own ideal humanity, showed them the way home to God, the common people heard him gladly.—*Hillis.*

Church Work Among Lepers

NO class of unfortunates arouses a more romantic interest than do the lepers. Their close association with some of the most wonderful lessons of the Old Testament, and the impressive part they play in the history of the miracles of our Lord, create a very strong appeal. Bishop McKim of Tokyo has recently written of the work which has been established among lepers in a Japanese colony. Mr. Herbert Lawrence, assistant secretary of the London *Lay Reader,* sends interesting information concerning a similar work in China. And a medical missionary speaking in Michigan has told of the Christian zeal of lepers in Siam.

Says Bishop McKim:

"A most impressive and inspiring work has been begun among the lepers at the Kusatsu sulphur springs in the hills about 120 miles from Tokyo. Japanese suffering from skin and venereal diseases go there for relief from all parts of the empire. Among them is a colony of three hundred lepers. Occasional visits have been made in past years by Miss Riddell, a good English lady who has done so much for lepers in Kumamoto, nearly a thousand miles distant from Kusatsu.

"Last year a young Japanese living at Honolulu, who had been baptized and confirmed there, was discovered to have leprosy and was given his choice between being sent to the leper settlement at Molokai or returning to Japan. He chose the latter, of course.

"Soon after his return he went for relief to the springs at Kusatsu. He was very much depressed and thought there was nothing for him in life. But he found lepers there so depraved and licentious that he determined to give his life for their reformation. In their effort for relief from despondency they spent their days in gambling and their nights in shameless debauchery. He persuaded sixty of them to organize a club and live together according to rules which forbade the evil habits in which they had been living. He rented a tract of ground just outside the town which they till as a vegetable garden. They rise at five o'clock in the morning and have prayer and Bible study until six. After breakfast they go to work until four or five o'clock in the afternoon with an intermission for dinner. There is a service every evening and at ten o'clock all are in bed.

LEPER LAY READERS AT PAKHOI, CHINA
Ng Wan-shaan on the right
Ng Nga-po on the left

"These lives have been made better, sweeter, and happier by the life and teaching of this truly wonderful young man. Twenty-five lepers have been made catechumens and will soon be baptized.

"During August Kusatsu was visited by the chaplains of the Leper Hospital at Kumamoto. The report they gave me of conditions there determined me to visit the place as soon as possible.

"On September 13th I left Tokyo for Maebashi, and after spending the night there started the next morning at eight o'clock with the Rev. Messrs. R. W. Andrews and P. C. Daito for Kusatsu.

"We went by trolley to Shibukawa, ten miles, where I had wired for an automobile to meet us at nine o'clock. On arriving there we were told that the car could not come until eleven, but it was half past one before it actually arrived. The distance from Shibukawa to Kusatsu is about forty miles over a narrow and precipitous mountain road.

"After going about twelve miles and arriving at a little place called Haramachi our machine broke down, and we were told we should have to wait there until the morning for another car to come from Shibukawa. We made objections to this and called in the chief of police, who fortunately is one of our Church people. The chauffeur was told to telephone to Shibukawa and tell the office there to send another car at once as our need was urgent. After much protest and argument back and forth another car was promised us which arrived at half past five.

"While waiting for this car we were told that an Englishman was in the little village hospital who had been badly injured by the overturning of an auto, over a cliff eighty feet high. He was called upon and given papers and magazines to read.

"We finally left there just as the sun was setting. It was no consolation to hear that the road ahead of us was steeper and more dangerous. After many trials and tribulations we came in sight of Kusatsu a little before ten o'clock.

"More than thirty of the people met us a mile from the town, where they had been waiting since early in the afternoon. They carried large lanterns elevated on long poles, which made a beautiful sight.

"The next morning they gave us a welcome meeting, at which Mr. Daito and I made addresses. At two in the afternoon Mr. Andrews held a Bible class, and at three o'clock I baptized nineteen children of leper parents. It was a pathetic occasion. The children varied in age from six months to ten years. With the exception of two or three, no sign of leprosy was visible upon them. There is no segregation of lepers in Japan, and it is almost certain that those handsome, healthy, and beautifully behaved children will in a few years be infected with that terrible disease.

"Immediately after the baptism a photograph was taken of the congregation and the visiting clergy. Before leaving Tokyo I was asked by a friend, 'Will you make the sign of the Cross directly on the foreheads of the lepers, or will you do it from a distance?' This shows how strong the belief is that infection may be given by casual contact. As a precaution I sterilized my hands before and after the baptism. They told me at Kusatsu that lepers seldom die of leprosy, and an old man was shown me who has been there as a leper forty-five years. He had lost his eyes and the greater part of his nose, but otherwise seemed well. Evening Prayer was set at eight o'clock and sermons preached by the Bishop and Mr. Daito.

"The house was packed with lepers and a few apparently non-lepers were among them. No one could desire a more devout, interested, and sympathetic congregation to preach to. They were hungry and thirsty for the bread and water of life. Twenty adults were prepared to receive baptism, but it was thought wise after consultation with them and their faithful catechist, Mr. Shikuzawa, to postpone the baptism for a month or two.

"The next morning at five o'clock Mr. Andrews celebrated the Holy Communion, and about eight o'clock we started on our return, feeling that we had received much more than we were able to give.

"In my missionary experience of thirty-six years nothing has impressed me more of the power of Christ to give comfort and joy to those most in need of it.

"A devout English lady, Miss Cornwall Legh, is so much impressed by what has been done at Kusatsu that she has bought four acres of land in a splendid location upon which she intends building at her own expense a house for herself and also a home for leper girls, who hitherto have had no protection and are exposed to terrible temptations.

"There is great need for a building which may be used as a club house and also have rooms set apart for religious services. With $3,000 we can build such a house. I hope the hearts of some of our friends may be touched and their sympathies so aroused as to give us this assistance. It would give new interest and pleasure in the lives of these poor people who are cut off from the world and shunned by their fellow-men."

Mr. Lawrence was inspired by an article in THE LIVING CHURCH of September 18th to send us further information. He writes from London:

"You will be interested to learn that not only is there an earlier instance (than that mentioned in THE LIVING CHURCH) of confirmation of lepers, but that the Bishop of Victoria (China) has licensed two lepers as lay readers at Pakhoi."

He encloses a clipping from the *C. M. S. Gleaner,* with a

picture originating with the Church Missionary Society. We reproduce both.

"During a recent visit of the Bishop of Victoria (Hong Kong) to Pakhoi, twenty-two women and four men from St. Luke's congregation and nine women and thirty-one men from the leper compounds were presented for confirmation. The Rev. W. Hipwell wrote on September 1st:

" 'The service in the leper men's compound was particularly inspiring. The confirmees came forward two by two, and knelt before the Bishop; all of them disfigured by the dread disease, and more or less maimed.

" 'History is said to be a cordial for drooping spirits, but the quintessence of a cordial for drooping faith, or the effective antitoxin for the poison of doubt as to the power of God's Word, may be seen in operation by observing the daily life in these leper compounds.

" 'The Confirmation service having been concluded, the Bishop then admitted as lay readers two leper teachers, Ng Wan-shaan and Ng Nga-po.

" 'It may be that, at present, the number of leper lay readers in the Church, apart from these two, is few. However that may be, one fact is certainly unique, *i. e.*, that the Bishop of Victoria in a recent service admitted as lay readers two men who have only one leg between them. The accompanying photograph shows Wan-shaan standing on the right and Nga-po on the left. The former is the owner of the single leg. The three artificial limbs were made in the compound by a leper carpenter at a cost of about eightpence each.

" 'For fourteen years Wan-shaan has been teacher in the leper men's school. For about two years he went about the country as a colporteur; during that time he suffered a good deal of persecution.

" 'Nga-po, the teacher in the boys' school, is twenty-nine years of age, has been fifteen years in the compound, and has been baptized thirteen years.

" 'These two brethren are responsible for the chief part of the evangelistic work amongst the 103 men in residence, sixty-eight of whom have been baptized and confirmed.' "

The foregoing are accounts from Anglican missions. The following paragraph is from another source.

The Rev. J. W. McKean, a medical missionary addressing a recent conference in Battle Creek, Mich., told of the zeal of some Siamese lepers in behalf of Christianity. He said that at a recent gathering these lepers had contributed funds to be sent to the American Bible Society "for use in preaching the Gospel in the benighted sections of the United States." Such a contribution might arouse a latent humor in some of us—at first.

LOCUSTS IN THE HOLY LAND

By Eugene Parsons

CONSULAR reports from Palestine tell of the dreadful devastation of locusts, like unto the invasions of these insects in the time of the prophet Joel. The scourge of grasshoppers is another illustration of the "unvarying East."

The Rev. Dr. Glazebrook, American consul at Jerusalem, describes the fearful onslaughts of hungry locusts upon the vineyards, orange orchards, gardens, and fields of Judea and other parts of the fair land of Syria. The citrus-fruit industry was given a hard blow by the multitudinous crawling larvae and the adult grasshoppers. They even invaded Jerusalem. The moving mass in one of the streets of this city Dr. Glazebrook likened unto a flowing river. He says: "It is not an overdrawn metaphor to describe this inroad as an invasion. Truly, the onward march of the serried ranks of the devastating insects was more 'terrible than an army with banners.' As far as the eye could reach, the fields were covered by locusts."

The first appearance of the swarms of locusts was observed on February 28, 1915, in the Judean wilderness. Not long afterward other swarms of migratory grasshoppers of large size flew over Jerusalem. This was but the vanguard and did little damage. There were more pests to follow, both larvae and full-grown hoppers, possessed of an insatiable appetite. Few orchards of oranges and other crops escaped them. Fields and vineyards were ravaged, as in the days of the patriarchs and prophets. The fruitful Plain of Sharon suffered severely. "In the mountain district, notably about Jerusalem and Hebron," writes Dr. Glazebrook, "the heaviest loss from the onslaught of the locusts has been in connection with the olive groves and vineyards." Olive oil and the grape are staples among all classes and will be sadly missed.

Two species of locusts figure in Scripture, being often referred to by the prophets and other writers of the Old Testament. These are the *Acridium peregrinum* and the *Odipoda migratoria*, both being very destructive and migratory.

From time immemorial the locust was a pest dreaded by the husbandmen of Judea. The grasshopper was "a burden" long before the days of the writer of *Ecclesiastes*. History tells of the ravages of locusts in the lands of the Far East as well as in Palestine. Europe and north Africa had their visitations of swarms of voracious grasshoppers.

The Israelites of old were utterly powerless to stay the progress of the terrible armies of locusts, which devoured all green things in their path. Not a flower or leaf was spared, not a head of wheat or a blade of grass remained. Famine stared the people in the face after the departure of the hungry insects. Joel speaks of the locusts scourge as follows: "The land is like a garden of pleasure before it, and behind it a desolate wilderness." He compared the appearance of the hoppers to that of horses. The noise of the locust swarms when in motion he likened to that of chariots on the mountain tops or the crackling of stubble on fire. So dense were the clouds of insects that they darkened the air, hiding the sun, the moon, and the stars. In the presence of such a dire catastrophe let loose upon the Jews from the storehouse of natural evils, the people were helpless; they gave up in despair, while the winged visitants fattened on the herbage and foliage of the land of Palestine. The prophet Joel looked upon the locust invasion as a judgment of God.

The pioneer ranchers on the plains of Kansas and eastern Colorado had some terrible experiences with the Rocky Mountain locusts. There are living men who shudder as they recall the horrors of the grasshopper years, 1873-6. The damage to crops in Colorado those four years amounted to ten million dollars. The injury to agriculture in Kansas and Nebraska was much greater. The plainsman had a long fight and a hard fight with the flying marauders. With the grit of heroes the settlers attacked the multitude of locusts and larvae, and scientists of the United States government aided them in the fight. Chickens, turkeys, and game birds ate immense quantities of the hoppers. The ranchers resorted to preventive measures, such as plowing the ground where locust eggs had been deposited. Some pieces of infested ground were burned over. They got rid of the full-grown insects in various ways. Farmers attached large branches to horses, which dragged them across the fields; the hoppers rose in flight to right and left and fell into ditches and irrigating canals where they came in contact with coal oil and perished. The oncoming hordes were trapped and destroyed in deep pits and trenches dug in their course. Many insects were caught in bagging machines, the "hopper-dozer" being the most successful of the appliances used to destroy the pests. Chemicals were turned to account, Paris green and sulphur fumes especially. Arsenic-bran mash and other poison foods were employed as insecticides. So the destruction went on, man's efforts being ably seconded by a tiny parasite that exterminated myriads of hoppers. At last victory was won over the Rocky Mountain locusts.

The Syrian peasants could profit by the experience of the Coloradoans, if there be another infliction of voracious locusts in the Holy Land. Unfortunately, the efforts of the people have not availed to check the inroads of the hoppers to any great extent. They made drives and hemmed in the locusts in front of boxes, into which the insects were shoveled. They made special search for locust eggs and dug them up. The campaign of resistance, however, was of little avail, because of the untold numbers of the locusts. The farming regions were left a blackened desert waste where the grasshoppers settled down. The locust invasion of the spring and summer of 1915 was the worst calamity of the kind that has befallen Palestine for half a century. The last general and destructive raid of locusts in Syria before this occurred in 1865. The disaster will be keenly felt by the poorer classes, whose crops of grapes, oranges, citrus-fruits, olives, vegetables, grains, etc., were almost entirely destroyed by the voracious locusts.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch-tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. For in Rest there are always two elements—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ.—*Henry Drummond.*

Religious Experience of a Tennessee Mountaineer *

Told by Him During His Last Illness

I'D gone along careless of my soul, when I was going by 'til I was about sixteen. Then I heard a preacher as made me feel I was a desperate sinner. The weight o' my sins seemed to rise up in my breast like and choke me, but I was too ignorant to be able to tell anyone how I felt. It seems like I was always awful ignorant. But I went off alone amongst the woods and rocks, and I knelt down and the tears come streamin' down my eyes an' I prayed God to save me. An' I went on prayin' and cryin' an' sobbin' like as if everyone belongin' to me had died, till all at once I could pray an' cry an' sob no more, an' I begun laughin'. Whether I was saved or not, I never could tell, but I felt different, for it seemed like I loved the whole world. Anyway, I went home and told my mother that my sins was forgiven. An' then for some time I went on lovin' everyone an' I stopped cussin' and read what I could in my Bible. I never was no scholar, but I managed to make out the words somehow. I was that ignorant I never could tell how I felt to a soul, nor ask them to teach me. At length one day I met up with a good old man, an' I was able to tell him of how I had cried an' prayed an' then laughed, an' how I had thought my sins forgiven, but I couldn't be right sure, for there seemed to be something else I should do. An' he told me to read, I think it was in the tenth chapter of John, but I disremember, I've always been that stupid, but anyhow, it was one of what are called the Parables of Jesus, where He speaks of the man sowin' the good seed. An' I went home an' read it. An' it may have been the devil put it into my head, or just my natural-born stupidity, but I heard a voice sayin', 'You're the dry ground.' An' from that time on I quit prayin' and readin' the Bible an' took to assortin' with my old companions, who could do me no good, an' whenever anyone come along as hed any knowledge or sense an' could ha' taught me anything, I felt ashamed to go near them. You know how it is with these here varmints in the mountains. When a varmint is runnin' wild among these here rocks, just as I was runnin' wild so to speak, an' he sees the men an' the dogs an' guns acomin' towards him, instead of runnin' to them as is wiser nor he, he runs away just as hard as he can go to the other varmint. An' there I was, just like a varmint a-running with other varmints as could learn me nothin' but meanness and runnin' away from them as knowed anything.

"An' yet I never was the same as before that day I knelt down in the woods and prayed. For before that, when I said bad words I didn't care, but ever after that, whenever I done wrong, an' often cursed an' done wickedness, I never did but I felt sorry as soon as I done it, or as soon as I had said the bad words.

"I haven't done right by these children here, but yet though I set them an evil example I kept urgin' them to do different than me. An' at last I took down sick, an' since I been layin' in this bed I've prayed God to teach me an' I've read this Testament an' I've asked God not to raise me up, if so be He'd give me time lyin' here to think over my sins an' to seek salvation. An' if so be I could never get up again, I'd die satisfied an' feel it would be better nor livin' miserable in my old life, when I was always fallin' into sins, an' seemed never to find the time to study things out, while now I've time to read in this here Testament an' in these little books. An' it seems as if these little books had thrown light on passages of the Scripture I'd never got before. Now you know God says He'll forgive us our sins if we confess them to Him, an' I've confessed my sins an' I think He's forgiven them all, but yet I didn't rightly know as I'd saved my soul. There's something more—I must be baptized. I can't find in the Bible as anyone can be saved without that. Now, I've all my life lived among people as believed you had to go right under the water, an' I've thought that, if it killed me, yet if I could be saved in no other way, I'd let them take me down to the creek an' go under, an' they all been comin' here and holdin' meetings and beggin' me to give them the right hand of fellowship, an' then be baptized.

But how could I join the Church first and be baptized after? I've asked the preacher brother if I could do it. An' at first he said no, but after he said yes, he'd baptize me if so be I'd let them carry me down to the creek, an' I needn't join his Church, but I see no proof of that in Scriptures. Baptism is the way you join the Church an' there is no other Church, so far as I can find out. Well, what little learnin' I've got—what's that you say?—the same as stickin' the cabbage out there in the garden, but not stickin' it in the bed, to say you can join the Church without baptism, but that these here Christians around me are in societies men-made and not God-made, an' so you can belong to a human society by givin' the right hand over to another, but that don't put you in the Church of Jesus Christ. Well, I don't want to belong to any of these here societies of Churches or whatever they are around here. I don't take up with their ways of doin' things.

"First they have a big preachin', and when the preacher gets a lot o' them worked up he calls them up to the mourner's bench, an' there they cry and sob and jump up and shout. An' they go on a-shoutin' till they want to fly right away, an' then, as soon as a person professes, a'most no matter how ignorant somever he be, they call on him or her to lead in prayer. I've heard them ask young girls of sixteen an' right young boys, an' they try to pray an' don't know how, an' break down an' get all the sinners, who came to look on, a-mockin' an' laughin', an' I don't hold with it—any such version of God's business as that. When we worship God, it seems to me everything ought to be solemn, an' quiet and reverent. An' yet, if there was no other way of bein' baptized but by them—I think though for awhile I'd let them. But with what more I've read, an' what you have told me, I begin to think it's baptism and not the sprinklin' or the immersion, but the thing itself. An' I know that if I was to be baptized in that cold air outside it would likely kill me, striking on my chest. Yet if so be there was no other way o' gettin' baptized, an' I thought I'd reach the creek alive, I'd do it, an' they all say it couldn't hurt me. An' even if did kill me, this Book says: 'He that loveth his life shall lose it.' What's that? Not losing my life, but giving it you say, sir, committing suicide, you think? I'd be tempting the Lord my God the same as Jesus would have done if He'd thrown Himself from the pinnacle of the temple? I must not

(*Continued on page* 397)

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* This statement of religious experience was made in the Tennessee mountains to the Rev. W. S. Claiborne. The man who gave it was in the last stages of consumption. His wife had for some months been coming for assistance to the mission worker, and the teacher had paid a few visits to the sick man. His neighbors and his wife's relatives had been holding meetings in his cottage with a view to what they could consider his conversion and baptism—the latter, in spite of his disease, to be strictly by immersion. He told the mission teacher that they would not consider him saved from sin until he proved it by what he expressed to Mr. Claiborne as "shouting an' flyin' away." He was shrewd enough to discern the weakness in this sensational religion, and yet unhappy for a long time because he seemed to himself to lack what he had always heard termed the sense of salvation.

His continued diligent search of the New Testament was assisted by his reading of various tracts sent from the Epiphany Church, and especially by the Rev. Wemyss Smith's *Baptism in the Kingdom*. Finally he sent down his wife, one cold and snowy morning, to tell the mission worker that he wished her minister to come from Sewanee—"you all's preacher"—to baptize his little children before his death, and to have a talk with himself.

Mr. Claiborne arrived on a cloudy noon following a week of rain and snow. The mud up the mountain trail was thick and sticky, and but for the rocks jutting out no foot-hold could have been had. A mountain lad of twelve, anxious to earn five cents for tobacco money, was the guide. As grave as an Indian he sped lightly through the mud in front of us.

The sick man's home consisted of the usual two-roomed cabin, the house and kitchen. The woman had swept up the house, and the children's faces had evidence of a late washing in readiness for our coming. A few sticks, for it was a close, damp day, lay smoldering on the hearth of the open fire-place. The small window slat gave a view of wave upon wave of soft, rounded, and wooded hills.

After chatting for some time on various matters; his rocky mountain home, his sickness, his children, and how the oldest boy was dodging the sheriff—the man's first 'shiner's war—he began the narrative here given, with broken, eager questions on his part, and answers from Mr. Claiborne which so far satisfied him as to be followed by the baptism of himself and three younger children, a noisy boy of two, a fat little girl of seven, and her ten-year-old brother, whose advanced age made his parents consider him competent to decide for himself. The older boys at home were too shy to come forward.

The mother fetched in a scrupulously clean, white-japanned wash-basin of water, sympathetic herself because many years before she had been baptized by "sprinklin'," as she called it. This was probably the last occasion she had knelt on her knees for prayer or had heard God's prayer offered. In the mountains, if you ask a man or woman where they learned to read the Lord's Prayer or the Ten Commandments, the answer will be, "In the 'Piscopal Sunday School."

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

CARTER H. HARRISON ON MUNICIPAL OWNERSHIP

IN his last annual message, under date of April 3, 1915, to the Chicago council, after twelve years of service as mayor, Carter H. Harrison recounted at length needless delays in the improvement of traffic in that city, many facts as to the relations of the city to its public utilities and utility costs, and concluded:

"The more I see of private ownership of public utilities the more I am convinced that there is but one safe and sane plan for the public to adopt, namely, to set its mind with determination upon public ownership and not to deviate by a hair's breadth from the most direct course by which it may be attained. Private management is interested in profitable operation. Economy of operation and inferior service contribute unfailingly to increased profits. Economy of operation consists chiefly of low wages and long hours for all employes except the higher officials. Private management, moreover, can be made profitable by all the devious ways and schemes known to the modern and up-to-date financier. The surface lines to-day are paying their stockholders a dividend of 5 per cent. upon a valuation of which $40,000,000 at least is represented by no physical property whatever. This is a part of the price the people paid for the 1907 ordinances. An additional 5 per cent. is paid upon all the additions to capital since 1907, so cleverly evolved by the companies with the approval of the Board of Supervising Engineers.

"The management of the elevated combination desire to emulate the exploits of their surface line brethren by bringing about a unification with a comfortable nest egg of twenty odd million dollars of fictitious valuation. On this the public will be asked to pay the neat interest of 7 per cent. per year. This will be made the price of unified operation of surface and elevated properties.

"For four years the surface lines have been engaged in the game of 'stalling,' to use the slang phrase which so eloquently describes the operation of delaying action on a given matter until the psychological moment arrives for 'putting something over.'

"The traction utilities have a definite and carefully considered programme. Under the grant conferred by the 1907 ordinances, the surface lines feel safe in their occupation of the streets.

"Either the city must buy their properties on the terms established in those ordinances or furnish a licensee to buy the property on these terms, or permit the companies to occupy the streets until one or the other of these things is done.

"What are the terms on which the city may buy? First and foremost is the fictitious valuation placed upon the tangible properties in existence prior to 1907. To this must be added the cost of rehabilitation, plus a contractor's commission of 10 per cent. and a brokerage commission of 5 per cent. on all sums borrowed for the purposes of rehabilitation.

"What are the terms upon which a licensee of the city may buy? The same terms as those prescribed for purchase by the city, plus 25 per cent."

THE GROWTH OF "COLLECTIVISM"

Emil Davies, the chairman of the Railway Nationalization Society of England, who has written extensively on this subject, has given in a volume on *The Collectivist State in the Making* a comprehensive statement of the growth of what he calls collectivism. He defines a collectivist state to be a country in which "the land and the principal industries are owned by and operated on behalf of the whole community, any excess of revenue over expenditures being applied to the purposes of the community." His conclusions may be wrong, Mr. Davies says, but "if collectivism is the failure that many people would have us believe, it is time some explanation was forthcoming to account for its extraordinary spread through the world," as pictured in the pages of his book. It is a revelation of the extent to which production for use and not profit has gone in Europe, in America and indeed all over the world.

One does not realize until he examines a book like Mr. Davies' how rapid has been the movement by which "every conceivable business from banking to bee keeping" has been made a governmental function somewhere. He treats of the state or city as a producer of light and power, as the owner of workshops, as a manufacturer, as a contractor of public works, the owner of warehouses, cold storage depots, grain elevators, markets, and abattoirs, as a retailer, as a tourist company, as an owner of baths, spas, hotels, and boarding houses, as the owner of theatres, picture galleries, libraries, museums, sport caterer, bookmaker, and lottery owner, as banker, pawnbroker, as educator, research student, doctor, as speculator, commercial traveler, advertising agent, publisher, undertaker, and trustee, in fact touching the lives of the people at every point "from birth to death."

ORGANIZATION IN CHRIST CHURCH, CHICAGO

Christ Church, Chicago, has a good many clubs and organizations for boys, including scouts and ordinary boys' clubs. A men's club endeavors to bring the immediate needs of civic life strongly before the people of the community through addresses by prominent leaders and through printed material. For girls and women there are the ordinary girls' clubs of the ordinary parish, with a strong organization of Camp Fire girls. For the young people of the community there is a Wednesday Night Club, the purpose of which is to reach into the boarding houses and the homes of young people who have little or no opportunity for social life.

The parish has no facilities for doing what is commonly known as institutional work. "The effort," in the words of the rector, the Rev. Charles H. Young, "is to have each of these various organizations exercise its power and influence as the result of the contact of the members personally with our Lord Jesus Christ. Each organization in the parish is designed to be an instrument for bringing men to Christ, not merely for the pleasure of its members. We do most of our 'social service' work through the established agencies of the city, such as the Visiting Nurses' Association, United Charities, etc."

CHICAGO SPEAKERS ON SOCIAL TOPICS

The Social Service Commission of the diocese of Chicago has compiled a list of speakers on social topics who are available for meetings of men's and women's clubs, or other parochial meetings of persons desirous of engaging in the study of current problems either by single lectures or in courses. Over a hundred men and women, leaders in their respective fields, have signified their willingness to deliver addresses to such bodies.

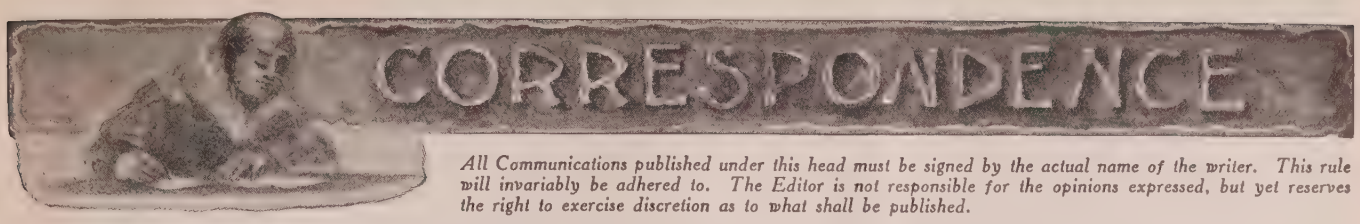
The Commission, through its field secretary, C. D. Blachly, is prepared to offer expert service for advice and consultation in planning study courses and compiling material for sermons, addresses, and reading circles. Mr. Blachly is also at the service of parishes for special investigations or confidential reports regarding difficult local problems or situations, for promoting coöperation with existing social agencies and for any other aid and counsel necessary to advance the cause of social service in our churches.

DECREASE IN PERCENTAGE OF NEGRO POPULATION

The negro population of the United States increased from 757,208, or 19.3 per cent. of the total population, in 1790, to 9,827,763, or 10.7 per cent. of the total, in 1910. The increase between 1900 and 1910 was at the rate of 11.2 per cent., while during the same period the white population increased by 22.3 per cent. Since 1810 there has been a continuous decrease in the proportion which negroes have formed of the total population, due, at least in part, to the fact that the white population has been continually augmented by immigration, while there has been very little immigration of negroes during the past hundred years.

A MEMORANDUM concerning the more important social legislation of 1915 is contained in Bulletin No. 71 of the National Conference of Charities and Correction (315 Plymouth Court, Chicago). This is a good list to have by one.

"THE SOCIAL SERVICE COMMITTEE" is the title of a leaflet issued for the Methodist Church (South) by Smith & Lamar, Dallas. It defines social service from the Methodist viewpoint. Price 10 cents.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

SIGNIFICANCE OF THE GOODWIN RESOLUTION

To the Editor of The Living Church:

IT seems to me that there is a current misunderstanding of the action of the House of Bishops at the last General Convention in reference to what is known as the Panama Conference. I do not refer to the want of consideration on the last days of the session, nor to any "understanding" on which different Bishops cast their votes. This and such like matters have been abundantly discussed. What I do refer to is that, under the constitution of our Church, the General Convention embodies in itself supreme legislative, judicial, and executive powers.

Executive powers are delegated in a very slight extent to the Presiding Bishop.

Judicial powers have been committed more or less to a judiciary.

The legislative powers are retained intact by the Convention itself, and legislative action forms the great proportion of the activities of the Convention.

We are so accustomed to the distribution of the three powers among the coördinate branches of the government—legislature, judiciary, executive—that when they are all merged, in the hands of a body whose main business is legislation, we often fail to distinguish in which capacity that body is acting. Observance of the distinction will, I think, make plain the proper effect to be given to the action of the House of Bishops upon the resolution of the Rev. Wm. A. R. Goodwin of Western New York, in reference to the participation of the Board of Missions in the Panama Conference, first introduced into the House of Deputies on the fifth day of the session (Journal p. 227).

The reverend gentleman at that time presented the following resolution, which was referred to the Committee on Missions:

> "WHEREAS, This Church, through its General Convention, has repeatedly urged that the ties which bind Christian people should be strengthened, and that the Church should seek to coöperate with Christian people, not in communion with this Church, in the effort to extend the Kingdom of God in so far as such coöperation can be engaged in in loyalty to the faith and order of this Church; and
>
> "WHEREAS, The Board of Missions of this Church has been invited to coöperate with other Christian boards of missions in matters pertaining to the ways and means of extending the Kingdom of God; therefore be it
>
> "*Resolved*, The House of Bishops concurring, That the Board of Missions of this Church be and that the said Board is hereby authorized and instructed to coöperate with other Christian boards of missions in America and elsewhere, as occasion may offer, in such matters and to such extent as in the judgment of the Board of Missions of this Church may seem best, within the limits of the constitution and canons of this Church; and that the said Board of Missions be and hereby is authorized and empowered to spend such money as may be necessary, in its judgment, to make such coöperation effective."

On the eighth day that committee reported that they had carefully considered the same and recommended its adoption.

This resolution as drawn was a legislative act and a conferring of authority in terms on the Board of Missions to coöperate and expend money; and, as such, needed the joint action of the two Houses to make it effective.

On the thirteenth day of the session, when it came up for action, the Rev. Mr. Goodwin presented an amendment, and on motion of the Rev. Dr. Manning the report was made an order of the day for the next day.

When the House proceeded on the fourteenth day to the consideration of the resolution, the Rev. Mr. Goodwin offered the following *substitute*, which was adopted, the preamble, however, remaining the same:

> "*Resolved*, The House of Bishops concurring, That the Board of Missions is informed that in the judgment of the General Convention it has full authority to take such steps as it may deem wise to coöperate with other Christian Boards of Missions in this country and elsewhere in united efforts to arouse, organize, and direct the missionary spirit and activity of Christian people to the end that the people of the Church may be enabled the better to discharge their duty to support the missions of the Church at home and abroad through prayer, work, and giving. *Provided*, That the expense incurred in such coöperative educational efforts shall not be a charge upon funds raised through the Apportionment." (p. 320.)

This substitute was adopted, and was the only resolution adopted by the House of Deputies and was the resolution sent to the Bishops for action. *Note*, that the substitute did not authorize or instruct anything or anybody, nor appropriate any money, in short was not in any sense a legislative act, but was purely a judicial act purporting to inform the Board of Missions that "in the judgment of the General Convention it had full authority," etc., with a proviso that action in the direction indicated should impose no charge upon the funds raised by Apportionment. This resolution was sent to the House of Bishops on the fifteenth day of the session (p. 127), and consideration of it was postponed to later in the day (p. 145), when the Bishop of Tennessee offered the following resolution:

> "*Resolved*, That this House does not concur with the House of Deputies in adopting the resolution contained in its Message No. 83.
>
> "The Bishop of New York moved to strike out the word 'not'; which was not adopted.
>
> "The question recurring on the resolution offered by the Bishop of Tennessee, it was adopted."

On the sixteenth and last day of the session (p. 342) the House of Bishops informed "the House of Deputies that it had not concurred with that House in adopting the resolution contained in its Message No. 83 as to the assertion of certain powers for the Board of Missions."

Thus it appears from an examination of the record that while the mover began with a proposal of legislative action, he modified and changed the motion so that the only action of the House of Deputies was purely judicial, to-wit: the expression of their "judgment" as to the powers of the Board of Missions, and in that "judgment" the House of Bishops did not concur; the result being the same as when a court of first instance is evenly divided. Matters were left precisely where they were before, and the Board of Missions was left to judge of its own powers, with the added light that the House of Deputies was of opinion that they had the powers referred to in the substitute resolution and the House of Bishops, for what reason did not appear, did not concur in the judgment. This is very different from a judgment against the power. The hurry of the last days of the session amply accounts for the want of an expression of the reasons for non-concurrence, reasons which that House often expresses, as in its messages Nos. 91, 92, and others, at the same session.

I have seen it stated in print, on the authority of one or more of the Bishops, that the objection was to the word "coöperation." If that be so, it is certainly curious that the Bishop of Tennessee should move the non-concurrence in the resolution, as he had just before (p. 145) moved a resolution expressing "gratitude to Almighty God for the growing sympathy and closer relations between bodies of Christians," and a realization of "the desirability of Christian *cooperation*, where practicable, without the sacrifice of principle."

Yours truly,

Philadelphia, December 30, 1915. HAROLD GOODWIN.

A PANAMA EIRENICON

To the Editor of The Living Church:

THE Board of Missions has done the deed, whether rightfully or wrongfully, and the House of Bishops declines to lead, whether wisely or unwisely, and it is a long way to St. Louis in October.

And in the meantime we can do one of two things: Widen the gulf of suspicion that has been created (which will suit no one but a few extreme partisans), or try to understand one another's viewpoint.

We are a little division of the Army of the Lord, with our extreme right resting on Rome and our left on Panama.

I presume they may be regarded as our allies—may they not?—inasmuch as both Romanist and Protestant have taken the baptismal vow of allegiance against the common foe.

Now some of us think that the allies on our right are dangerous allies, while those on our left are thoroughly good fellows; while others think just the opposite.

But if we are going to preserve the integrity of our division we must learn to understand one another, and not call one another names, nor accuse one another of being conspirators except before a lawful tribunal.

The little division in the middle has a difficult position.

Some feel that we ought to make a closer alliance with Rome and others with Panama, while those in the middle are calling out, "For the love of our Captain let us make closer alliance with one another."

Now why can't we concede at the outset that the great majority of those who passed the Panama resolutions had not the slightest

intent of disloyalty to the integrity of the division?—while those who resigned from the Board of Strategy ought not to be regarded as acting from anything else than deliberate convictions, the privilege of every American citizen. And now that the mischief is done and those of the delegates who want to go to the Panama Conference can go and talk but not act, and those who do not want to go will not be forced to go, let us spend the time between now and the General Convention trying to understand one another—even more than we try to understand our allies.

And in order to do this, let us try to translate the question of the Panama Conference into an abstract question of diplomatic policy, and let us bravely face the question as to why we should preserve the integrity of our division and why we should not make advances to the right nor to the left when these advances are going to destroy the coöperative force of the division.

In short, let us forget the Board of Missions—which may temporarily at least be allowed to depart in peace from this controversy—and let us study the far more vital question as to how we can restore the mutual confidence that we have in one another and also how we can prevent ourselves from being stampeded either by the cry of "fire" or by that of "Hold up your hands" from hysterical partisans on either wing.

Fraternally,

Faribault, Minn., January 6, 1916. IRVING P. JOHNSON.

WHAT IS THE FOUNDATION OF CHRISTIANITY?

To the Editor of The Living Church:

IN an article entitled "What is Coming," by Mr. H. G. Wells, in the *Saturday Evening Post* (January 1, 1916), there occurs the following:

> "With the exception of the Quakers and a few Russian sects, no Christian sect or Church has ever repudiated war; most have gone out of the way to sanction and bless it, and it is altogether too rashly assumed by people whose sentimentality outruns their knowledge that Christianity is essentially an attempt to carry out the personal teachings of Christ. It is nothing of the sort; and no Church authority will support the idea. Christianity—more especially after the ascendancy of the Trinitarian doctrine was established—was and is a theological religion; it is the religion that triumphed over Arianism, Manichaeism, Gnosticism, and the like; it is based not on Christ but on its creeds. Christ indeed is not even its symbol; on the contrary the chosen symbol of Christianity is the cross to which Christ was nailed and on which He died. It was very largely the religion of the legions. It was the warrior Theodosius who, more than any other single man, imposed it upon Europe."

If the above statements are true they constitute a very serious arraignment of Christianity, and since they have appeared in a paper which has so large a circulation, and so great an influence in forming public opinion, as the *Saturday Evening Post*, it seemed to me that some answer ought to be forthcoming and I venture the following brief remarks to that end.

In the first place the above criticism of the Church of Christ, and of the Christian religion, is in line with much recent criticism. It has been popular of late years to point out the failure of the Church in carrying out the teachings of her Lord, it being seemingly overlooked, by those who make such criticism, that to contrast the weakness of the Church with the strength of the Christ is not to disparage the Church so much as it is to exalt her Lord. Surely no one can very well expect the Church to be either as wise or as holy as the Son of God. Christians have always realized that they have not yet attained to the mark. All that can be reasonably asked is that they should press on toward the mark. The promise is that the Spirit will gradually lead the Church into all truth. The first Apostles, the men who were nearest to Christ, who walked up and down with Him, misunderstood Him very greatly. They could not be expected to attain at once to the innermost secrets of the Mind of the Master. They were largely dominated by His Spirit and this is all that could be reasonably expected.

But to deny that Christianity is essentially an attempt to carry out the personal teachings of Christ is to deny the truth. Let it be freely admitted that the teachings of Christ have been all too much neglected, that the Church has been all too largely under the influence of the spirit of the world. This is only to admit that Christians are human and sinful and ignorant. But the Church has never failed to hold the teachings of Christ constantly before the minds of men, has never failed to exhort men to follow in His footsteps. And thousands in all ages have honestly tried to carry out the personal teachings of Christ in their lives.

That the Church, as a whole, has never repudiated war may be true. It never repudiated slavery, it has not entirely repudiated the present social system. Its spirit, however, is opposed to all these; and the spirit is life. These things will pass just in measure as the spirit of Christ, operating through the Church, gains power to shape the lives of men. There have been times when the majority of Christians believed war justifiable and the Church blessed it. Men thought when they fought the Crusades that God willed them to do so. They may have acted under a false impression, but no one has ever claimed that being a Christian made a man infallible. The knowledge of the will of God grows gradually. All that can be asked in fairness of the Church and of individual Christians is that when they see light, when they see a larger vision of the truth, they should live up to it. The Church of St. Paul, of Chrysostom, of Savonarola, and of a thousand others of like spirit, can not be accused of entire failure in this respect.

It seems a strange thing, and one arguing a lack of deep thought, to say that Christianity is not based on Christ but on its creeds. What are the creeds? They are nothing if not an attempt to explain the significance of the Christ-life. Surely Christianity can not be based on a Christ it knows little or nothing about. The creeds tell us who Christ is and a Christianity which is based on the creeds is a Christianity which is based on a knowledge of Christ. When men say that Christianity is based on the creeds and not on Christ they have in their minds a feeling that the Sermon on the Mount and other "personal teachings of Christ" have been neglected in the interest of "theology." Be it so. Whether is more important, to know that "Blessed are the pure in heart" or to know that He who said "Blessed are the pure in heart" was, and is, the Son of God Himself? I would not for a moment undervalue "the personal teaching of Christ," but nevertheless I maintain that the knowledge that Jesus Christ is God's own Son, now sitting at the right hand of God, with power to save, is of more importance to men than the knowledge of even His personal teaching.

And then we are told, as though there were something wrong in the fact, that the "chosen symbol of Christianity is the cross to which Christ was nailed, and on which He died." Why not? No one maintains, or ever has maintained, that because the symbol of Christianity is the Cross therefore Christians should crucify one another. The Cross shows the measure of the love of Christ. It shows to what length Christ was willing to go in witnessing to the truth. It shows moreover what Christians must be willing to bear in loyalty to Christ. It is therefore rightly and naturally the chosen symbol of Christianity. If a man dies for the truth, if a man dies for his friends, nothing is more natural than that they, loving him, should remember his death, should remember how he died, and should hold ever sacred the memory of his death. And what more natural than that they should keep ever before their eyes whatever served best to remind them of the way in which one died for their sakes.

Just one word more, though much more might easily be said to show the weakness of the above criticism of Christianity. We are told that it was "the warrior Theodosius who, more than any other single man, imposed it (Christianity) upon Europe." Yet if there is any truth in the recent discoveries of great students of the Church, it was not Theodosius, but St. Paul, who is rightly entitled to that great distinction.

Durango, Colorado. (Rev.) JOHN H. YATES.

SHALL THE CLERGY BE MARRIED—OR CELIBATE?

To the Editor of The Living Church:

IT seems to me your editorial in the *Living Church Annual*, and also that in THE LIVING CHURCH of December 18th, deserves some criticism. We of the "secular" clergy have long borne with the "holier than thou" attitude of the "celibate" clergy, in amused silence. We clergy of the mission field have even gracefully submitted to the implication, at the hands of the Clergy Pension Commission, that our labor is of little value. But when the editor of our leading Church paper, from whose pen we derive much encouragement and inspiration, makes the assertion that we are not the class for the work, implying that the celibates would do better in our position, it is time to utter a protest.

You say, regarding "difficult mission posts" that "most of them demand, on economic if not on other grounds, an unmarried man." How many cases can we find where unmarried men have taken such places—*and kept them?* It has been said of Utah that the almost invariable rule has been "Veni, Vidi, Vamousi," and it is the almost invariable rule elsewhere. The unmarried priests, just out of the seminaries, are frequently willing to undertake such places, but they soon give up, and drift back to city parishes where they can enjoy elaborate services with congenial companions and pleasant surroundings, and the missions are left vacant. I cannot conceive of a place too difficult for a married priest, that would warrant the appointment of *any one*, with our present limitation of men.

Again, you say "most of the advertisements in our Church papers of 'positions offered' to the clergy specify unmarried men; most of those who advertise in 'positions wanted' are married." If you will look over your own lists of "positions offered" for the clergy you will see that they are usually for office-boys, stenographers, and nurse-maids in holy orders. The Church *may* be short of that kind of clergy! They are scarce at least among the married clergy.

The married men who advertise are usually those who have been filling the "difficult posts with little pay" for many years, and rightly feel that they are entitled to a change.

Again, you say, "There are many instances of married men in the ministry, who are in grave distress because no adequate opening for pastoral work comes to them to which a living wage for a family is attached." As a matter of demonstrated fact (not theory), are the unmarried clergy as a class willing to assume the Church's stigma of accepting a "cheap job"? Married men *do* support their families on salaries that are less than that of the pick-and-shovel laborer. Would you have them receive less? Would a celibate long be

satisfied with less? It means a great sacrifice, of course, on the part of the wife of the clergyman, but some women are willing to make sacrifices for their religious convictions! And some of us can bear witness to the immense value of such a devoted helper in difficult stations. The difficulty does not lie in the scarcity of openings, but in the refusal of Bishops to appoint men of a certain class to fill those openings. The seminaries and Bishops urge the newly ordained to go to the mission fields for three years, first as a matter of duty, and secondly to gain practical experience and prestige that will be of great value in his future career. He acts on their advice, and goes to the mission field, with the following result; either he remains a celibate and leaves the mission field for more congenial employment within the first eighteen months; or marries and remains to do some constructive work, for several years. When he wishes to return, after many years, to his home diocese his Bishop has nothing to offer him but a lay reader's mission, with the promise of a deacon's job if he makes good for a few years in the lay reader's mission—an offer that he would be ashamed to make to a celibate that had just graduated. In other words, Bishops will advise men to enter the mission field, and then despise them for doing it. They will eloquently plead the need of our best men in the mission field; but for practical purposes they rate "missionaries" as third-class men, supposing that they would not be missionaries if they amounted to anything.

These facts are not mentioned in our seminaries. But the theory and idealism of celibacy are taught and urged about as strongly as can be done outside the Roman Church. The unmarried clergy in economically difficult mission stations are conspicuous by their absence, and to increase their number before they prove their willingness to do the work would be a very poor way of "solving the missionary problem." A *few* unmarried men have made good in such work, but their number is so small in proportion to the number of unmarried men in the ministry that one is forced to the conclusion that as a class they have not made good. By increasing their number the rectors of the large parishes might have a priest to polish their shoes, drive their autos, and do their janitor work, but the Bishops would continue to "cry from the mission fields for cheap men."

Faithfully yours,

Eureka, Utah, December 30, 1915. CHAS. E. RICE.

[We are very willing to print the foregoing letter; but we think most of our readers will recognize that it has very little to do with the editorial in the *Living Church Annual* to which it seems to refer, which latter had no reference whatever to "the theory and idealism of celibacy."—EDITOR L. C.]

METHODS IN ST. PAUL'S CATHEDRAL, BOSTON

To the Editor of The Living Church:

SOME weeks ago a query in a letter in your columns alluded to the methods used at St. Paul's Cathedral, Boston, and as I have seen no reply of any sort I am impelled to answer it. I feel particularly fit to-night, having spent the last day of the old year there, in our monthly day of devotion.

As Dean Rousmaniere explained, he was led to this move by a desire expressed by many for an open quiet day—one not especially dedicated to the Woman's Auxiliary or the Girls' Friendly Society, or any Brotherhood.

I think it grew out of our weekly class in Personal Religion, of that Dean's own institution, to which I have had the inestimable privilege of belonging from its inception over five years ago. Early in the new regime emphasis was laid on the motto of the Cathedral,

"A house of prayer for all people,"

and Old St. Paul's *has* become *just that*. In the midst of our shopping district, with wide-open doors, daily Mass and noonday services, with special preachers through Lent, St. Paul's and its Dean have solved the problem of the "downtown church," and it has become in more than one sense a propaganda; for discontented sectarians and un-Churched business men and women flock there daily, many giving their luncheon hour to the thirty-minute noonday service.

After a hymn and prayers, or a Litany of Praise and Thanksgiving, provided on special leaflets, the preacher, announced on the calendar of the preceding Sunday, mounts the pulpit for twelve or fifteen minutes talk, usually right from the heart, on subjects appropriate to the Church season—and after his benediction a choir of four picked men sings in low, reverent tones a verse or two of some quartette—kneeling—while the hushed congregation still kneels.

There is nothing spectacular, but the hushed reverence of the people as they quietly drift out into the work-a-day world is an evidence that their souls have been fed.

The Dean says that he has seen a Hebrew, with his hat on, an Armenian pedlar with kerchiefed head, Romanists saying the Rosary, and all sorts of Churchmen, in private devotion at the same time—and I have myself talked with Swedenborgian, Baptist, Unitarian, and Christian Science women within the vestibule.

The Sunday evening song services are crammed to the doors. So few churches are open after the four-o'clock Evensong that the passerby is led into St. Paul's at seven, by the sound of familiar hymns so heartily sung—sometimes on the porch—as to attract even the unreligious and the uninterested.

Both by a judiciously shortened service, and the assistance at some seasons of skilled instrumentalists from the symphony orchestra, a regular Sunday night clientèle has grown into attendance, and the short, impressive addresses of the Dean are well timed to catch and hold the interest of those who happen in. The Cathedral is ministering to sin-sick and sorrow-laden souls, particularly by the Friday class and the noonday services, and many of us will be sorry to see it ever supplanted by a big new and empty structure, no matter how grand!

How many have said to me that they *feel* the sanctity of the place the minute they enter. The *place* of so many prayers *must* have the *odor* of worship. It would be very unfair not to allude to the past industries of the Cathedral, though it is in no sense an "institutional church."

From the Ladies' Aid, one of the earliest to cut and give out work to poor women, to the Girls' Friendly Society, Woman's Auxiliary (monthly diocesan and weekly parochial), to the more recent classes of the Church Educational Board, the rooms upstairs are constantly in use, and between choir rehearsals, sewing circles, and Sunday schools the meetings frequently overlap.

But one of the keynotes of the success of the so-called methods here is found in the rare humility and personality of the master spirit, and his corps of very devoted and efficient assistants. When I compare St. Paul's and our other Boston churches with the "dead state" of the Church in a large city where I spent Thanksgiving, where the "union service" with ten clergy of all sorts attracted less than one hundred and fifty, from all the ten Churches, I must admit that where the clergy lament that their town is *not* religiously inclined, *they* must be somewhat at fault. L. A. CHAPMAN.

Boston, December 31, 10 P. M., 1915.

"THE OUTSIDE OF THE CUP"

To the Editor of The Living Church:

IT seems I did not make my argument for prohibition sufficiently clear. Certainly the Rev. H. P. Scratchley, in your current issue, takes it in a sense I never intended. He faults the argument on the ground that "the government puts a tax on the sale of alcoholic liquors, *not to restrict their sale as harmful*, but to raise money." If that is so, as history seems to indicate, it makes my argument even stronger than I had realized, viz., to quote the exact words of my former letter, "As things now stand, our government is a *partner in the liquor traffic*." Look up the definition of "partner" in any good dictionary, and you will find one meaning to be "one who shares in the business of another by receiving part of the profits therefrom." We are partners, morally, and legally, just so long as we defend the laws which license the sale of liquor; and it simply makes the fact the more damnable, if we hold that the present excise laws are not intended to restrict the sale of liquor, but merely to raise money. In fact, the contention of the Rev. Mr. Scratchley would doubtless be highly distasteful to the majority of the conscientious advocates of high license as the best solution of the liquor problem.

That there *is* a liquor problem, which must be met in some positive way, no well-informed man living to-day can doubt. Ultimately, it must be solved, either by steadily raising the price of license, taxes, or by making illegal the sale of liquor (save with the restrictions which Dr. van Allen has pointed out in his letter dated December 10th). No matter how high the license, the government remains a partner, in a traffic which needs only to be thoroughly known to be detested. In fact, the higher the license, the more heavily are we involved. In view of our present-day knowledge of what alcohol is and does, how many of us really wish to be involved in such a partnership? Would Mr. Scratchley care to be a partner in running some corner saloon? But where is the moral difference?

We clergy ought to be leaders in all true reforms. Let us not throw away all chance of leadership in this direction, through what is, in most cases, simply an anti-puritanic prejudice, coupled apparently with a woeful ignorance of the actual extent of the ravages of alcohol in this country. Sincerely yours,

Cuba, N. Y., January 1, 1916. WM. T. SHERWOOD.

To the Editor of The Living Church:

MAY I intrude once more upon your space to correct a misunderstanding that is evident in the letter of the Rev. Alfred Fletcher in your issue of this date?

It is true that there are many men in the prohibition movement who consider it a sin to take a drink; but the movement, as it is working itself out in Chicago at least, does not involve that at all. What we are fighting here is not the moderate use of liquor, but the worst element in the city—the Chicago saloon. Any priest in the city will tell you how the saloon has rendered any kind of spiritual life impossible. The average saloon has to make a man drink to excess, and destroy his moral life and finally his soul, if it hopes to keep itself in business.

If it is to the honor of our Lord that that lieing, soul-destroying refuge of political corruption and prostitution known as the Chicago saloon, should stay in business, then God forbid that I should call myself a Christian. Let a man drink if he will, if he desires

to import it from somewhere else, but how can we, who ask God not to lead us into temptation, look Him in the face, while we are leaving doors of temptation open to the young men—yes, and the old ones too—whom He has committed to our charge?

The argument of our Lord's advocacy of the use of liquor as a beverage, applied in defense of the modern saloon, is quite absurd when one looks at it twice. Can Mr. Fletcher, or anyone else, imagine our Lord in His incarnate life, walking up to the bar of an American saloon, and asking for a beer? Of course he cannot; and if a saloon is not a place where our Lord could go, then it is up to Christians to do something about it.

"Verily I say unto you, whosoever shall cause one of these little ones to offend, better were it for him that a millstone were hanged about his neck, and that he were cast into the depth of the sea." We are merely removing one of the most serious of the causes of offense. Faithfully yours,

Chicago, January 8, 1916. T. M. BAXTER.

To the Editor of The Living Church:

THE busy rush of Christmas has prevented an earlier reply to Dr. van Allen's letter in your issue of December 18th.

First let me say that I am greatly relieved to find that the Doctor is not after all a real prohibitionist. At least, I am sure that "any Protestant minister" to whom he refers in his letter, and I have talked with many, and any member of the W. C. T. U., with whom I have ever talked, would be far from satisfied either with his letter or with the synopsis of his address before the Boston W. C. T. U., in the same issue.

I might say, for the benefit of some other correspondents, that I have never been a defender of intemperance, nor an advocate of the violation of the law. Early this fall, I myself signed a petition here in Rhinelander, for the enforcement of the Sunday closing law, which petition was gotten out under the auspices of the W. C. T. U.

In fact I find myself practically in agreement with what the Doctor says both in his reply to my former letter and in his address to the Boston W. C. T. U., with the exception of some details which we have agreed not to discuss.

Again, I say, I am relieved, not so much over what we are to do for sacramental wine, as over the fact that the Doctor does not after all seem to be a real prohibitionist. Thanking you for your kindness, I remain, Faithfully yours,

Rhinelander, Wis., December 30, 1915. CAMPBELL GRAY.

AN APPRECIATION

[ABRIDGED]

To the Editor of The Living Church:

I DESIRE to express my appreciation of the rich intellectual repast your readers receive in each issue.

The old *Harper's Weekly* captioned its columns with what I have always thought the proudest boast that periodical or magazine could make: "A Journal of Civilization." *You also* publish a Journal of Civilization; you not only give civilization concrete expression, but you promote its propagation—a civilizing influence, in its best sense.

The free discussion of all phases of a question permitted in your columns, by a few condemned as controversy, is to me illuminating as no other treatment could be. The subject is *fletcherized*, to use an inelegant but not inapt denomination.

Of course appreciation does not always predicate agreement; sympathy does not always signify synonymy; and I sometimes wonder if you realize that the civilization you express, and of which you are a component part, is American Protestant civilization; I do not mean Protestant in its narrowest polemical sense, but in its freedom of intellectual opportunity, its negation of intellectual slavery, which freedom and negation are the essence of Protestantism. The Bishop of Panama was wrong; the advancement and development of the United States *are* largely due to its Protestantism, in the broad meaning outlined above, else would Argentine or Brazil or Chili (A B C) duplicate our civilization, as they approximate our climate and natural resources.

In another way he is wrong, and you are not correct, in assuming that his fulmination against the Panama Congress necessarily represents Latin-American countries and their people. That is easily determined by consideration of the fact that while Wilson's recognition of Carranza excited and angered the Roman Catholic hierarchy of Latin America (and of the United States) almost to frenzy, yet it was extended at the unanimous request of the diplomats of the different Latin-American countries, and not at all at suggestion from our representatives.

Your article, "We must not hate," was especially good. We must not hate our fellow-citizens of other and different descent, not only because it is wrong, but because it is illogical, even idiotic. What we need is the cultivation of a native American nationality.

Anglo-Saxons did not always dwell in England. Germans are not autochthonous in Germany; yet they are not the less patriotic for their present home.

Again, few of us are of *any* pure ancestry; therefore, if we are not Americans, we are but mongrels.

We need radical immigration restriction—until we approximate Americans racially—until we measure up at least middle-class socially—an automatic uplift, the only one worth while.

If we allow the conditions in America which have proved so beneficial and attractive to our foreign-born citizens, to be destroyed by an undigested immigration, we will not be their true friends, nor the friends of our own working classes.

We all appreciate appreciation, and I hope I have not, by finding fault, obscured the fact that my object herein is to extend you mine, in generous measure. Truly yours,

Troy, N. Y., January 7, 1916. CHARLES COOPER LEWIS.

THE PANAMA CONGRESS

To the Editor of The Living Church:

ONE hates to add to what is written in the present Panama matter but in much of the correspondence on the matter the question is raised as if it were a dilemma—Catholic *or* Protestant—or worse still a hyphenated body with a taint of disloyalty to one side or the other according to the prejudices of the person using the hyphen.

Is there not a truer conception?

To the writer the Episcopal Church has seemed both Catholic and Protestant in the sense that a child is the child of both parents but after it is born it is *itself*. It is doubtless an interesting process to vivisect the child to find just how it is made, but the process kills the child. After birth it has its own personality different from both of its parents.

Now the Episcopal Church was born of Western (Roman) Catholicism and of the Reformed Movement and as a result its Catholicism is not Greek nor Roman but of a distinct type. The same holds true of its Protestantism. It is of a distinct type.

A large part of the Church's difficulty seems to be that it is more concerned with its coat of arms and ancestry than with its own independent personality which it is in danger of wrapping in a napkin.

There will always be conflict so long as we merely copy current forms of Roman or Greek Catholicism or Protestantism and forget our own personality. The Episcopal Church must be first *itself* and realize itself before it can contribute very much elsewhere.

Washington, D. C., January 8, 1916. C. S. ABBOTT.

To the Editor of The Living Church:

FOR the life of me, I fail to see what Dean Grosvenor finds funny in the present controversy regarding the Panama Conference. If the party which the Dean appears to represent had taken its responsibility in the Board of Missions more seriously, and apparently less as a joke, the Church to-day would not be confronted with one of the most critical situations which it has faced in years. In view of the havoc wrought in the peace of the Church, humor at such a time seems positively *ghastly*. It is nothing more nor less than a tragedy that our avowed leaders cannot be awakened to a greater sense of seriousness and responsibility.

Dean Grosvenor, in likening the Panama Conference to the Conference on Faith and Order, has fallen into this blunder: the former is one-sided and looks for harmony of action only among Protestant bodies, whereas the latter is Catholic in its scope and seeks to bring into one Romanists and Protestants alike. A unity which fails to take into consideration the Roman and Eastern Churches has excommunicated three-fourths of the Christian world, and to try to force the Church to side with the Protestant minority is an attempt to rob it both of its Catholicity and Apostolicity and to yield to the Roman contention that we are merely another sect. Dr. Manning is right. I am very truly yours,

ROBERT NOTT MERRIMAN.

Allentown, Pa., January 4, 1916.

GOOD NEWS

To the Editor of The Living Church:

I WANT to thank the Rev. John Williams for his letter of last week, in which he assures us that the "Change of Name" will be pressed in the next General Convention, and in every Convention till the "Change" is made. Will someone come forward with a worthy and acceptable title? What could be better than to adopt the title in the Creed, as the Chinese and Japanese have done? We accept it in the Creed, why cannot we accept it in the Title? What one means by the words in the Creed he may certainly believe about them in the title, so far as America goes.

Say what we will, our present title is one of the outstanding obstacles to our progress. One has to be always explaining, always objecting, always apologizing for it, or the way it is used. It is well that we know the matter is not to lie dormant. It won't die. Protestantism would respect us for the change, and Romanism would grow less abusive when she saw we were not afraid to act upon our convictions and claims.

Portland, January 5, 1916. THOMAS JENKINS.

SHALL WE HATE?

To the Editor of The Living Church:

IN your editorial of this week, you say "We will not hate . . . we who are of pure Anglo-Saxon lineage will not demand of our government that it show sympathy with the side that we feel to be right in the European war."

Is it a question of hate? I do not consider that hate which impels one to use all his strength and talents against what he believes to be wrong and for that which he feels is right. The Church teaches us to stand fearlessly for the right. Ought we not, therefore, as Americans and Churchmen, of whatever stock, to demand that our government not only show sympathy to, but stand firmly by, the side that we feel is right? If Pro-American stands for a different attitude it is a stigma we should be ashamed to bear.

Faithfully yours, EDGAR F. SIEGFRIEDT.

Milbank, S. D., December 31, 1915.

METHODS OF COMMUNICATING

To the Editor of The Living Church:

MR. LIEBLER classes my suggestion of administrating by intinction as a freak method and calls the vessel proposed a monstrosity. I do not see why a vessel used at the same time both as a ciborium and a chalice need be so designated, nor do I understand at all why the priest himself could not receive from it, as up to the time of the administrating the wafers might be either on the corporal or on the paten. Certainly I would rather use such a vessel than try to use the paten and chalice at the same time in the way he describes. But in any case I only made a suggestion which would, I thought, facilitate Communion by intinction, and I wrote my letter chiefly to point out that administration by intinction was actually, and normally, in use, in one part of the Church.

Yours truly, C. B. KENRICK.

Hamilton, Canada, December 24, 1915.

IS THE CHURCH CATHOLIC OR PROTESTANT?

To the Editor of The Living Church:

I THINK that every clergyman who reads an editorial in the *Outlook* for the 29th of December, entitled "Is the Episcopal Church Catholic or Protestant?" should sit down at once, as I have done, and write a letter of protest. It is hard to conceive of anything more unfair and offensive or out of keeping with the amenities of controversy. It certainly is not to the credit of a high-class journal like the *Outlook* to indulge in such a grossly *ex parte* statement, that simply ignores the principles of the Anglican Reformation and the very genius of Anglicanism. It is not often we find such a naive mixture of prejudice and ignorance. Such a deliverance will hardly be welcomed by the Board of Missions.

CHARLES H. HIBBARD.

POWERS OF THE BOARD OF MISSIONS

To the Editor of The Living Church:

APROPOS of Mr. George Wharton Pepper's claim that the Board of Missions has the right or power to act independently of the General Convention, allow me to call attention to the following passage from the Rev. Dr. Anstice's admirable handbook *What Every Warden and Vestryman Should Know* (p. 34): "The civil courts have uniformly held that the powers granted to a religious corporation must be exercised in conformity with and subserviently to the laws and principles of the Church of which it forms a part." (Rev.) R. ALAN RUSSELL.

Warsaw, N. Y., January 6, 1916.

A CORRECTION

To the Editor of The Living Church:

IN my letter printed in your issue of January 1st one sentence is given incorrectly—"into a participation in the one cup of the only begotten One," which should read: "into a participation in the *Sonship* of the only begotten One."

Yours sincerely,

Monroe, La., January 4, 1916. ARTHUR R. PRICE.

THE CONFIRMATION RUBRIC

To the Editor of The Living Church:

I WRITE but to commend the letter anent the confirmation rubric, in the current edition, by the Rev. Elbert B. Holmes. In my judgment it is the sanest and most practical criticism of the question that has yet appeared in your columns.

Most sincerely yours, JOHN C. POLAND, JR.

New York City, January 3, 1916.

GOD WILL NEVER forsake the temple in which He dwells. He forsook the tabernacle in the wilderness, and He forsook the temple at Jerusalem; but He will never forsake the living temple. Will He ever leave a soul that He has died for?—*M'Cheyne.*

LITERARY

DEVOTIONAL

Christi Imago, or the Christed Life. By Herbert Cushing Tolman, Ph.D., S.T.D., LL.D. Milwaukee: The Young Churchman Co. 1915. Price $1.00.

Dean Tolman's chief note in *Christi Imago* is Christ in the soul and the soul climbing up from its lower self to God and receiving His smile of joyful approval when He sees the likeness of Christ in human hearts. These meditations for the Sundays and greater feasts of the Christian year which, as our readers well know, first appeared in the columns of THE LIVING CHURCH, give efficient help to souls who would climb up thus to the clear vision of Christ and life transfigured into His likeness.

The spirit of the author is of joy in God's works visible and His life invisible, and the numerous animated descriptions and appropriate illustrations drawn from the world of nature and humanity are remarkably impressive and appealing and hold the interested attention of the reader as he learns by their aid the practical, simple, and yet deep and searching lessons of the meditations, such as "To serve is to be like God." "We can never serve God without serving humanity. We can never sin against God without sinning against humanity." "Let this word 'God-sent' be our hope in joy and sorrow."

From *Christi Imago* pastors may learn much to help them in their work of guiding, and earnest souls may learn how better to travel on to the life in Christ. S. A. R.

Notes on the Absolution of the Sick and Dying. By the Rev. E. V. Linton. Longmans, Green, & Co. Price, 90 cts.

The clergy, especially those who have but just begun their priestly work, will welcome this short but suggestive and helpful book. The chapter heads give an excellent idea of the practical arrangement of the book:

I. The Anglo-Catholic Ideal as to Confession. II. Sin an Injury Done to the Brotherhood. IV. Procedure with the Well-Instructed. V. Procedure with the Partially Instructed. VI. Procedure with the Ignorant. IX. The Priest's Manner, Mode of Address, etc. X. Penances. Prayers of the Sick. Surroundings of the Sick, etc.

In his first paragraph the author mentions some recent books on the subject of the healing and guiding of souls, and puts Bishop Webb's *Cure of Souls* first in the list. On page three he begins the actual treatment of his subject, with an extensive quotation from that book. This fact, and the heading of his first chapter, will indicate sufficiently that the book is one adapted to the needs of the Anglican clergy and the conditions they meet in their ministrations to the sick and dying. Its treatment of the subject, its clearness and convenient brevity, make it a book of practical value.

A. PARKER CURTIS.

A LITTLE BOOKLET of twelve pages entitled *To Jesus in the Blessed Sacrament and other Hymns*, by Katherine Taylor Lyon, consists of devotional poems that first appeared, most of them some years ago, in the pages of THE LIVING CHURCH. Thus collected they become an apt companion to the altar book of private devotions, into which the booklet can easily be slipped. The price is not marked but is probably about 10 cts. [R. W. Crothers, 122 East Nineteenth street, New York.]

HISTORICAL

History of the Diocese of California from 1849 to 1914. By the Rev. D. O. Kelly, Historiographer of the Diocese. Bureau of Information and Supply, San Francisco, Calif. Price $2.00 net.

This book is a valuable addition to the slowly growing list of diocesan histories. It embraces the history of the Church on the Pacific coast from the advent of "the Forty-niners" down to the present time, and includes not only the mother diocese, but also Los Angeles, Sacramento, and the missionary district of San Joaquin, together with brief historical sketches of all the parishes and missions in California. The author has spared no pains in research and has gathered material of the utmost value to students of the development of the Church in America. In the account of the mission of the Rev. James Lloyd Breck mention might have been made of a leaflet issued by that great missionary just before leaving Faribault, called "The Associate Mission for the Pacific Coast, No. 1. 1867." The pamphlet is, however, extremely scarce, and it is doubtful if more than one number was issued. There are also some errors in the indexing of the book, but one is too grateful for any index at all to be critical. E. CLOWES CHORLEY.

LITURGICAL

On the Retention of the Word Obey in the Marriage Service. By J. Wickham Legg, D.C.L. London, Wells Gardner, Darton & Co.

This is an attempt to prove from Bible, fathers, and the wording of many marriage services, that it is *de fide* for all Christians to believe that in marriage the woman becomes subject to the man. The argument employed will convince few, and cause many to scoff; for while Dr. Legg's painstaking investigation proves that there has been a continuous Christian feeling, inherited from Judaism, that woman is man's most cherished chattel, it is not this point which any intelligent feminist denies. The worthlessness of such a treatment as is here given lies in the fact that by precisely the same criteria and under precisely similar appeals, Christians of to-day must, under pain of heresy, believe both in the Divine authorization of human slavery and in the Divine Right of Kings.

Throughout the book there is a conspicuous absence of accurate acquaintance with the principles of Catholic ethics, as for instance on page 12, where we have the sneer, "We shall soon be taught that civilization has outgrown the Ten Commandments." There is surely some ground for believing that God Himself taught us this very truth twenty centuries back, when He vouchsafed us the Incarnation just in order that a New Commandment might be revealed. And when we come to the tirade on page 60, that it "is an impudent claim on the part of the present age to have finer ideas on the subject of marriage than all the preceding Christian centuries; one has always thought that the future historian would look upon the nineteenth as the worst of the Christian centuries," we can only regret that the book was written. L. C. L.

MISCELLANEOUS

The Nearing Case. By Lightmer Witmer, Ph.D. New York: B. W. Huebsch. 50 cents.

In compact form Dr. Witmer gives the facts and documents concerning the sudden dismissal of Dr. Scott Nearing as assistant professor of economics at the University of Pennsylvania. When this instructor was dropped without a day's notice there was an instant outcry from thinking men the country over, because, as some believed, the principle of freedom of speech was involved; others because academic tenure was made uncertain and dependent upon the whims and whimseys of non-professional trustees. Of all those who participated in the discussion none wielded a more trenchant pen than Dr. Witmer, a member of the Pennsylvania faculty, and he has done well to bring together the record of the case and his illuminating comments, most of which appeared in the newspapers while the case was under discussion.

The board of trustees endorsed Huxley's famous declaration that "universities should be places in which thought is free from all fetters and in which all sources of knowledge and all aids to learning should be accessible to all comers, without distinction of creed or country, riches or poverty"; and this will remain the declared policy until the necessity for disciplining some other free lance arises, and then some new ground of differentiation will be found.

In the meantime, Dr. Nearing has been given a wider notoriety and the enrollment at the university has exceeded all records. Whether the latter is due to his dismissal or to the fact that his colleagues are so nearly unanimous in espousing his cause, does not now appear. C. R. W.

The Churches at Work. By Charles L. White. New York: Missionary Movement of the United States and Canada. 211 pp. 60 cents.

An entertaining discussion of the American field and the religious opportunities. Although written from the Protestant point of view, it is nevertheless suggestive to all who are concerned about the effective doing of the work of our Blessed Lord here and now. The concluding words are typical of the spirit of the whole book: "To-day these churches at work find their greatest opportunity to bring in the Kingdom of God, when associations of men can be reached through their leaders, and when organized labor, keen brains, aspiring hearts, are eager for conference and debate in their outreach for the highest individual efficiency, the largest social service, and the supreme leadership of Christians in the world's life."

AN ATTRACTIVELY printed card in five colors is entitled *The Way to Pray.* It consists of a diagram with a representation of the Crucifixion and of the Triangle indicating the Holy Trinity in the center and the various elements of praise, thanksgiving, confession, petition, and intercession indicated by points of a star. The arrangement is quite ingenious and the card is very handsomely made. It may be obtained at 5 cts. each; 50 cts. per dozen; $3.00 per hundred, at Hills & Hafely Co., 27 East Twenty-second street, New York City.

AN ENTERTAINING book is *Prudence of the Parsonage* by Ethel Hueston, dealing with a Methodist minister's family. The mother having died Prudence assumes the care of the younger children, and the embarrassing situations in which she is continually being placed by them afford much amusement. [Bobbs-Merrill Co., Indianapolis.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

BEFORE Christmas shall have been entirely lost in the new year there might be said a word about Christmas cards. "It is considered far more elegant," so said a stationer to me lately, "to have an engraved card of plain white, or one's own visiting card with suitable greeting." The increasing number of such cards coming in the Christmas mail this season seems to indicate the truth of this remark. Such cards and greetings are better adapted to the New Year than to Christmas. The individuality of Christmas surely should mark the card of that season. And never were there more beautiful ones than those which heaped everybody's tables and mantelpieces a few weeks ago. From the most exquisite and Churchly of decorations to the secular joys of a less beefy Santa Claus than ever was seen before, these beautiful creations ranged. Entirely too lovely to be short-lived, one should devise some way in which their beauty may be enjoyed by others.

And with these cards often went such verse as is not usually found, religious, social, literary verse, some with the jolly ring which the average Christmas buyer likes to select for a friend and others truly poetic and exquisite with the spirit of the real Christ-Mass. A very simple card came to this department, evidently prepared by a clergyman for his parishioners. The verse accompanying it sounds as if it might have come from Bishop Coxe's *Christian Ballads*:

"A merry Christmas and good cheer!
But let the day begin
With Holy Bread on the altar spread
And Christians worshipping.
Peace on the earth (God grant us peace)
And to mankind goodwill!
May Christmas Day in its old sweet way
Our hearts and homes o'erfill."

Following this verse came the good wishes of the rector with the notice of the two celebrations of the Holy Communion on Christmas Day. A more perfect card for the purpose could scarcely be planned.

ANOTHER CARD, of the many which came to the writer from those who know her only through these columns, was one from San Francisco bearing the picture of the Prayer Book Cross which stands in Golden Gate Park. This cross was erected some years ago to commemorate the first service held in the English tongue from the Prayer Book, in 1579 by the Rev. Francis Fletcher, chaplain to Sir Francis Drake.

The House of Churchwomen—that unique organization which the diocese of California alone boasts—holds a yearly service at the foot of this beautiful stone cross, in this way making its history better known and appreciated with the passing years. Our country is not nearly rich enough in such memorials. The Church should emulate the perception and energy of the D. A. R. in planting memorials wherever there is a historic reason for them, and should carefully conserve those which already exist; and then—to emphasize their meaning and have them grow in significance—should do as the California Churchwomen do, making pilgrimages, holding services, and creating sentiment.

The great blood-curdling epic of Alfred Noyes, *Drake,* makes little mention of his chaplain and no reference is made to this historic service. History, however, says that, on the eve of St. John Baptist's Day, Drake, in his own ship, the *Golden Hynde,* sailed into a "fayre goode baye" and called his company to prayers. Around the little band, as they landed, the wondering, friendly Indians gathered, bringing presents to the strangers and looking on astonished as these warriors sank to their knees in thanksgiving, led by Francis Fletcher. Only a short time the white men tarried, then sailed away, leaving the puzzled savages looking after them with regret, having perhaps gained some faint perception of the white man's God. Drake is said to have uttered the wish that a people so tractable and kind might be brought to the full knowledge of God.

A REFRESHING assurance that the *Spirit of Missions* is becoming the great text-book of the Auxiliary came lately to the corresponding secretary of the diocese of Indianapolis. Several branches in the diocese were assigned boxes to the Rev. P. J. Deloria of South Dakota, for distribution among Indian catechists and their families. In connection with this assignment, the attention of each parish receiving it was called to the wonderfully interesting biographical sketch of Mr. Deloria, in the August number of the *Spirit of Missions*. A question to St. George's mission, Indianapolis, concerning this article brought out the fact that every one of the twenty-five members of the Auxiliary was a subscriber to the magazine and had read the article long before her attention was called to it by the secretary.

Back numbers of the *Spirit of Missions* are not in great demand by this branch of the Auxiliary.

THE SUGGESTED programme for the G. F. S. week, when 798 branches of this great society gathered in their respective meeting-places to hear about and honor the society, was a very clever and breezy one. Had we received it sooner we should have been glad to reprint it for the benefit of the G. F. S., although doubtless it has been widely distributed. It is a sort of light opera or musical comedy, in which the president, eight vice-presidents, the secretary, and the treasurer are the *dramatis personae*. The G. F. S. make up the chorus; they sing:

"G. F. S.! G. F. S.! Fifty thousand strong:
Watch us grow and you will know
The reason for our song.
G. F. S.! G. F. S.! We've only just begun:
Can't we reach the million mark
In nineteen twenty-one?

The vice-presidents sing:

"The eight vice-presidents we, as busy as busy can be;
We're peripatetic and most energetic and full of good works, you see.
We're mighty in word and deed, we follow the President's lead;
From ocean to ocean we make a commotion, together we must succeed."

Of the various departments of the G. F. S., Commendation, Literature, Candidates, Missions, Holiday House, and Social Service, each sings of her specialty, with the chorus singing hearty applause and approval. It is a fine little stunt entirely suited to the well-known sociability of this big organization.

THESE EXCERPTS from the Christmas sermon of Bishop Beckwith, preached in St. John's Church, Montgomery, meet and corroborate so fully some sentiments about "Church money" recently printed on this page that we are sorry that the whole discourse, with its message of Christmas giving, cannot be quoted:

"As the earthly home is supported and maintained, the Church must be; otherwise the home-idea is lost. No man can afford to permit a stranger to provide for his home. Provision for the home must be made by the members of the family. The earthly home may not be supported as though it were a public hall; nor may the children of the household be cared for as though they were waifs. A home, if it is to remain a home, must be treated like a home. I may not give an entertainment and charge my neighbors an entrance fee, and sell things, and with the proceeds buy new furniture for my home. Nor may I buy carpets this way—not for my home. Nor may I paint the house this way—not the house of my home. My earthly home must be supplied with the things the home needs by the members of the home; otherwise the home ceases to be a home and becomes common. I may not resort to such merchandise for the support of the home, because it is my home.

"My brethren, what we cannot do in and for the earthly home, we cannot do in and for the Church. This is what the Master meant when He said: 'Take these things hence; make not My Father's House an house of merchandise.'

"We give bazaars, and fairs, and have entertainments and sales; we are willing to take the money which strangers give, in return for our wares, and place this in God's treasury for the part-support of God's house. We do these things at the sacrifice of God's gift to man, and at the sacrifice of the home-idea of the Church. When supported by merchandise the home becomes common, and the children do not love it; when supported by merchandise, the Church becomes common, and men do not reverence it.

"I dare say that these things will largely account for the fact that the Church has ceased to wield an influence over society and community life. I dare say that the position the Church occupies in the community to-day results from the fact that we, the children of the Church, have ceased to treat the Church as we treat the earthly home.

"The excuse that is made, that 'It is a good thing to bring Church people together in a social way,' does not touch the principle involved; it avoids the principle. Society can and will take care of itself; it is our business to preserve the God-given idea of the Church.

"As to the money side, statistics are worth studying. In all this broad land, there is not one Church family, it makes no difference how wealthy the members, that has tried to make provision for its needs by merchandise, that is not in debt, and financial straits. Successful Church work everywhere has been accomplished by the free gift that has carried the giver with the gift. 'Take these things hence'; 'My child, give Me thine heart.'"

THE IDEA of observing the Feast of Epiphany both in its religious and social aspect is growing in favor with the Woman's Auxiliary. Requests come to this department for special features for this season and in so far as it is possible they are granted. Some of the pageant-makers of the Church, who have produced suitable diversions for various Churchly functions, should use their ingenuity on this fertile theme of Twelfth Night. The united Auxiliaries of the city of Indianapolis have just held the seventeenth annual Epiphany meeting, the Rev. Dr. Reifsnider of Japan being the speaker. Afterward the subject of a suitable memorial to the late Miss Emily Upfold was considered.

SEVERAL LETTERS make us glad that the thought of printing the old song, "The Mistletoe Bough," in our last letter, came to us. Truly even the most unimportant knowledge is not in vain. Some of the things which from time to time have appeared in this page really as "fillers"—as the printers say—have brought to us rich returns of beautiful letters, and in some cases permanent friendships. A clergyman in the South tells that a group of Englishmen at Christmas time tried to recall this old song of their native land in vain, and on opening THE LIVING CHURCH there it showed itself in its entirety. As he asked for the music—in a style whose technique might not satisfy Paderewski—it was sent to him. Another writes that this song was sung to her by her mother and she has tried in vain to get it. "We send the paper to a missionary in Virginia," she says. "To-day I got a copy. Now I can cut out these dear verses for my valued scrap-book. As I remember, the first line of the second verse reads:

"'I'm weary of dancing now, Lovel,' she cried."

Our correspondent may be right about this slight change; in fact, we may as well confess that it was nigh on to a half century ago when the writer appeared in her best Sunday dress, as one of the children in the pantomime, who poke their finger in derision at poor old Lord Lovel and are supposed to say, "See—the old man weeps for his Fairy Bride."

RELIGIOUS EXPERIENCE OF A TENNESSEE MOUNTAINEER

(*Continued from page* 389)

go o' my own accord against the nature God's given me an'—yes, I think so. It would be temptin' God. Now I know nothin' about the 'Piscopals except that you've got a church down there, that I've never been inside of; but what you-uns ha' said to me, an' these here little books tell me, seems to agree with the Scriptures better than anything I've heard before. Every time I turn to my Bible I find that these little books tell me what can be found in the Word of God. But now just what do you teach? How have I time to learn your belief? Believe just what you are sayin'? In God the Father Almighty (repeating the Creed). Yes, I can believe all that. I do believe it. But yet—well, I've always thought that if ever I was baptized I'd like to be by a preacher belongin' to that Church I went to long ago, but there are none of them here now. However, I want you to baptize these younger children. I know the preachers around here don't baptize children, but I find Jesus said: 'Suffer the little children to come unto Me,' and I want to bring them to Jesus before I die. What is it you say? What about the father? Well, I may not have long to live—I may die to-night, an' now you are here, I don't think I ought to put my baptism off. I will—'be His faithful soldier and follower to my life's end'—by God's help.

"God bless you, sir."

CHRISTIAN PATIENCE is not a careless indolence, a stupid insensibility, mechanical bravery, a daring stoutness of spirit, resulting from fatalism, philosophy, or pride: it is derived from a divine agency, nourished by heavenly truth, and guided by Scriptural rules. —*Mason.*

Church Kalendar

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Jan. 1—Saturday. Circumcision. New Year's Day.
" 2—Second Sunday after Christmas.
" 6—Thursday. Epiphany.
" 9—First Sunday after Epiphany.
" 16—Second Sunday after Epiphany.
" 23—Third Sunday after Epiphany.
" 25—Tuesday. Conversion of St. Paul.
" 30—Fourth Sunday after Epiphany.
" 31—Monday.

KALENDAR OF COMING EVENTS

Jan. 25—Synod, Province of New York and New Jersey, at Albany.
" 25—California Dioc. Conv., Grace Cathedral, San Francisco, Calif.
" 26—Maine, Special Convention.
Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ASHEVILLE

Rev. George Hilton (during January).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jeffreys, M.D.
Rev. F. L. H. Pott, D.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider.

SOUTH DAKOTA

Mrs. George Biller (during January and February).

UTAH

Rt. Rev. Paul Jones, D.D. (during January).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE REV. CALEB BENHAM is officiating as priest in charge of St. Peter's Church, Fernandina, Fla., and should be addressed accordingly.

THE Rev. JOHN ELMER DARLING, recently advanced to the priesthood by Bishop Williams of Nebraska, has become rector of St. Stephen's parish, Ashland, and vicar of Trinity Memorial, Crete, both in the diocese of Nebraska.

THE Rev. W. H. DEWART of Christ Church, Boston, who has been spending some time in North Carolina, on account of illness, has recently resumed his priestly duties. His health is greatly improved.

ON January 1st, the Rev. FRANCIS AUGUSTUS FOXCROFT became one of the assistant priests of Emmanuel Church, Boston. He is a graduate of Harvard and of the Cambridge Theological School, and during the past five years has had charge of several parishes, including St. Paul's, Beachmont. While in this last named parish he founded St. Ann's Church, Revere.

THE Rev. W. F. KERNEY, formerly in the diocese of Springfield at Harrisburg, is very ill in the hospital at Albuquerque, N. M.

THE Rev. ARTHUR SANFORD LEWIS, late of Greensburgh, Pa., has been chosen as the assistant priest to the Rev. Charles Martin Niles, D.D., at Ascension Church, Atlantic City, N. J., and is in residence.

THE Rev. C. W. MACWILLIAMS, recently of Glendive, Mont., has accepted missionary work under Bishop Williams of Nebraska.

THE Rev. MICHAEL A. MCKEOGH has resigned as missionary in charge of the churches at Alpine and Marfa, Texas.

BISHOP OSBORNE has gone to Corpus Christi, Texas, where he expects to spend the next three months for the benefit of his health. He has been suffering greatly of late from neuritis and throat trouble, but hopes to return to the diocese in time for Holy Week and Easter.

THE. Rev. JOHN WALLACE OHL, for the past year and a half vicar of St. Martin's, South Omaha, Nebraska, has resigned his work to accept the rectorship of Holy Trinity parish, Collingswood, diocese of New Jersey.

THE Rev. ROBERT NEWTON WARD, minister in charge of Emmanuel chapel, and assistant to St. Andrew's parish, Louisville, Ky., has resigned his duties in Louisville to become rector of St. Paul's Church, Henderson, Ky., and will assume charge on January 22nd.

THE Rev. A. WORGER-SLADE, rector of Grace Church, Traverse City, Mich., has accepted the call extended to him by the vestry of Holy Trinity Church, Benton Harbor, and preached in his new church Sunday, January 9th, for the first time.

SECOND SUNDAY AFTER EPIPHANY

St. John 2:9—"The servants which drew the water knew."

Incredulous the ruler of the feast!
All ignorant the guests who quaffed the wine!
Only on those, the lowest and the least,
This first Epiphany vouchsafed to shine.
They knew because they served, serving they shared
The place of Him, chief guest, yet servant chief;
They saw the water blush; their hands prepar'd
The draught miraculous beyond belief.

O keep me, Lord, with those who serve and see,
And not with those who sit unmov'd and blind;
Be mine to know the gracious ministry
Which none but serving souls can ever find.
So then my nature poor Thou shalt enrich and bless,
Transforming weakness into wine of holiness.

HERBERT H. GOWEN.

ORDINATIONS

DEACONS

NEW YORK.—Mr. JOHN GREGORY MABRY, a candidate for holy orders in the missionary district of Arizona, has been lay assistant at Calvary parish, New York City, for several years. On Sunday morning, January 9th, he was ordained to the diaconate by Bishop Atwood. The rector, the Rev. Theodore Sedgwick, presented the candidate; the Rev. Dr. Arthur R. Gray preached the sermon. Mr. Mabry will continue his work at Calvary Church for another year.

WASHINGTON.—On the festival of the Epiphany at the 11 o'clock service, after Morning Prayer, ILBERT BRAYSHAW was ordained deacon by the Rt. Rev. William Loyall Gravatt, D.D., Bishop Coadjutor of West Virginia, in the Church of the Advent, Washington, D. C. (Rev. Dr. Edward Marshall Mott, rector). The Rev. Mr. Brayshaw grew up in Advent parish, the family having lived in the District of Columbia a long time. Bishop Gravatt was assisted in the service by the Rev. R. E. L. Strider of West Virginia, who preached the sermon, the Rev. William L. DeVries, Ph.D., of the Cathedral, and the Rev. Charles T. Warner, rector of St. Alban's parish. The rector acted as master of ceremonies. A large congregation was present.

PRIESTS

ATLANTA.—At St. Stephen's Church, Milledgeville, Ga. (Atlanta), on St. Thomas' Day, by the Bishop of Atlanta, the Rev. JAMES HAROLD FLYE to the sacred priesthood. The presenter and preacher were the same, the Rev. S. Alston Wragg, rector of Trinity Church, Columbus, Ga., a friend of many years of the candidate. Mr. Flye graduated at the General Theological Seminary in 1914, and was ordained deacon there for the Bishop of Atlanta. His title is rector of St. Stephen's.

KENTUCKY.—On Thursday morning, December 23rd, in the Cathedral at Louisville, Bishop Woodcock advanced to the priesthood the Rev. FRANCIS M. ADAMS. The candidate was presented by the Rev. James M. Owens, rector of St. Andrew's Church, Louisville, and the sermon was preached by the Rev. Edward C. McAllister, rector of St. James' Church, Pewee Valley. Mr. Adams has been serving his diaconate at St. James' mission, Shelbyville, and will continue as priest in charge of that mission. He was formerly a Congregational minister.

OKLAHOMA.—On the Feast of St. Thomas', at St. Paul's Cathedral, Oklahoma City, Okla., the Rt. Rev. Francis K. Brooke, D.D., advanced to the priesthood the Rev. FREDERICK WILLIAM GOLDEN-HOWES of Ardmore, and the Rev. DENZIL C. LEES of Enid. They were presented by the Rev. V. C. Griffith of Norman, who also read the Epistle. The Gospel was read by the Very Rev. William Ovid Kinsolving, Dean of the Cathedral. The Bishop preached.

RETREAT

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

PHILADELPHIA.—There will be a retreat for the Society of the Companions of the Holy Cross and other women at St. Clement's Church, Philadelphia, Pa., on Saturday, January 22, 1916, conducted by the Rev. C. S. Hutchinson, D.D. Application may be made to Secretary S. C. H. C., 2222 Spruce street, Philadelphia.

CAUTION

JONES.—Caution is suggested with relation to a young man giving the name of JONES, who visited Sedalia, Mo., shortly before Christmas, and is said to have stolen a watch. He claimed to be an Englishman, resident during the past year in Canada, and was familiar with Church matters.

He is about five feet nine inches tall, and probably weighs about 148 pounds. He is a decided blond, and has blue eyes, light curly hair, and a clear complexion. He possesses a well modulated bass voice, and converses fairly well though rather shyly, without any appreciable accent. He does not look people straight in the eyes when acknowledging an introduction.

When last seen he wore a heavy-weight scarlet coat sweater, with a large roll collar to it; dark blue trousers (no coat), black button shoes, white socks, a black felt "Fedora" hat, and a light-weight black overcoat with silk facings on the lapels, which had been slightly snagged or ripped in the back vent. Information may be obtained from Rev. HENRY ERVING BATCHELLER, rector of Calvary Church, Sedalia, Mo.

DIED

ANDERSON.—The Rev. JOHN CHARLES ANDERSON, for years a missionary in Kansas, and later of the diocese of Springfield, died in Detroit, Mich., Tuesday, December 28th, in his 73rd year. The burial office was read by the Rev. Wm. A. Atkinson, rector of St. Matthias' parish, Detroit, on December 29th and the interment was at Fort Erie, Ontario, on the 30th.

COLEMAN.—Entered into rest on Sunday, the 19th day of December, in New York City, in her sixty-sixth year, BLANCHE CONKLING COLEMAN, mother of the Rev. Frederick A. Coleman.

Grant her, Lord, Thy eternal peace; and may light perpetual shine upon her.

CORNER.—On Friday, December 10, 1915, at the home of her father, the Rev. William P. Painter, McLean, Va., FRANCES HART, aged thirty-one years, wife of Theodore Mezick CORNER, of Philadelphia. Funeral services at St. John's Church, McLean, the Rev. Frank Mezick officiating. Burial at Muncy, Pa. At the time of her death Mrs. Corner was a communicant of the Church of St. Matthias', Philadelphia, where she was especially interested in the work of the Girls' Friendly for a number of years.

COTTEN.—After a long and lingering illness, JOHN MERCER COTTEN, a great nephew and son-in-law of the late Bishop Green, fell asleep, at his home, in Birmingham, Ala., December 31st, leaving a widow and two children. Interment at Sewanee, Tenn.

CRANE.—On the morning of January 5th, at his home near Jarboesville, St. Mary's county, Md., JAMES PARRAN CRANE, in the 78th year of his age.

Grant him Thy peace, O Lord, and may light perpetual shine upon him.

CURTISS.—At her home in El Paso, Ill., on New Year's Day, Mrs. KATE CURTISS, suddenly, and without warning. Funeral services conducted on January 3rd by the Rev. Robert Phil-

lips, priest in charge of St. Andrew's Church. Interment in the city cemetery.

"No guile was found in her."

DONNELLEY.—MABEL E., only daughter of Mr. and Mrs. James DONNELLEY, Omaha, Neb., entered into rest at Nicholas Senn Hospital, Omaha, on the Feast of the Epiphany, 1916, in her thirty-third year. Miss Donnelley was one of God's truly elect. Wherever she was she was active in the Church's work. It was her privilege to have worked in three parishes in Omaha, St. Paul's, St. John's, and lastly Good Shepherd. In the latter parish she was a member of the choir, secretary of the altar guild, a teacher in the Sunday school, and directress of Junior Auxiliary No. 2. The funeral service was held in the Church of the Good Shepherd on Saturday, January 8th, and was conducted by the rector, the Rev. Thomas J. Collar. Interment in Forest Lawn cemetery, Omaha.

"Grant her, O Lord, Thy eternal peace."

JUDKINS.—Entered into rest at her home in Claremont, N. H., on Monday, January 3rd, SUSAN AMANDA, wife of Henry JUDKINS. There was a requiem celebration, preceded by the burial office, at Trinity Church, 11 A. M., on the Feast of the Epiphany.

Grant to her, O Lord, eternal rest, and let light perpetual shine upon her.

MILLS.—On Christmas Eve, WILLIAM J. MILLS, senior warden and lay reader of St. Paul's Memorial Church, East Las Vegas, New Mexico, in his sixty-seventh year. For more than fifteen years senior warden, and for twelve years lay reader, he was ever found faithful.

May light perpetual shine upon him.

PHILLIPS.—In Pittsburgh, Pa., on January 4th, Miss ANNE STEVENSON PHILLIPS, daughter of the late Ormsby and Anne S. Phillips. Funeral services in Christ Church on January 6th.

SLEPPY.—Fell asleep on Wednesday evening, December 29th, at her home, 27 Crocus place, St. Paul, Minn., MARY STEES SLEPPY, wife of William J. Sleppy and mother of Kathrene Stees Sleppy.

"We also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

WAINWRIGHT.—At Biltmore, N. C., on January 4th, Mrs. HENRIETTA WAINWRIGHT, in her eighty-fifth year; widow of the Rev. Richard Wainwright and sister of the Rt. Rev. Alfred Willis, D.D., Assistant Bishop for Tonga, South Pacific Ocean. Mrs. Wainwright, then Miss Willis, accompanied her brother when he was appointed Bishop of the Sandwich Islands in 1872, and while a resident there was married to the Rev. Richard Wainwright. They removed to the United States in 1884 and Mr. Wainwright had charge of the parish at Bowmen's Bluff, western North Carolina. He resigned this work in 1900 on account of failing health and removed to Biltmore, where he died in 1902. Several years ago Mrs. Wainwright suffered an injury from a fall and since then has been an inmate of the Clarence Barker Memorial Hospital at Biltmore. She was a devout Churchwoman and until a week before her death was carried in a wheeled chair to the Sunday, and weekday, services at All Souls' Church.

BARWELL-WALKER.—THOMAS WALKER, father of the Rev. F. J. Barwell-Walker, formerly of Grimsby, Hastings, and London (England), entered into rest at St. Andrew's Hospital, Murphysboro, Ill., on Sunday, January 9th, aged 78 years. R. I. P. English papers please copy.

MEMORIAL

ALLEN KENDALL SMITH

IN EVER-LOVING memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life January 17, 1913, at Butte, Montana.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITION WANTED—CLERICAL.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS OFFERED—MISCELLANEOUS

MOTHER'S HELP WANTED.—A young woman to help with the care of a baby fifteen months old. Salary $25. Address Mrs. A. R. TRENCH, 88 Henderson avenue, New Brighton, Staten Island, N. Y.

ORGANIST AND CHOIRMASTER WANTED.—Capable of introducing boys into an already well-trained choir of adults. Small salary. New organ. Adjacent to New York. Address, BOYS, care LIVING CHURCH, Milwaukee, Wis.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

YOUNG MAN, studying for priesthood, desires position at Church school as assistant superintendent, or teacher; or would take charge of mission. Experienced disciplinarian, good reader, stanch Churchman. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST.—Young woman communicant desires Church or school position. Special vocal work with choir. Teacher of voice and piano. Piano accompanist. Address MILLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Experienced in training boy and mixed choirs; communicant; best of references. Address F. E. F., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

FOR SUNDAY SCHOOLS and the Preaching Mission, 100 Hymns with music from the Church Hymnal, $6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

THE CATHOLIC GUILD, 1262 Eleventh street, San Diego, Cal. Chasubles, albs, amices, girdles. Correspondence invited. Western trade a specialty.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's 100: stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet, Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

DAILY MEDITATIONS," by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. $1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston.

WILL ANY Churchwoman aid me financially in establishing an all the year round camp in the South, among the pines, for women who have incipient tubercular trouble? Climate very dry and bracing; charges for board to be so small that those of limited means can avail themselves of this life in the open, and have every chance to grow strong again. Strictest investigation desired as to my character and ability. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and dis-

abled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 North Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN, & CO. New York.

Studies in Revival. Edited by Cyril C. B. Bardsley and T. Guy Rogers. With a Foreword by the Archbishop of Canterbury. 40 cts. net.

The Splendour of God. By the Author of *Self-Surrender and Self-Will.* With a Preface by the Rev. Gilbert C. Joyce, D.D., Warden of St. Deiniol's Library, Hawarden; Examining Chaplain to the Bishop of St. Asaph, Prebendary and Chancellor of St. Asaph Cathedral. 65 cts. net.

A Fortnight at the Front. By the Rt. Rev. H. Russell Wakefield, Bishop of Birmingham. With illustrations. 40 cts. net.

The Circle and the Cross. By Lucy Re-Bartlett, author of *The Coming Order, Towards Liberty,* etc. 90 cts. net.

The James Houston Eccleston Day-Book. Containing a short account of his life, and readings for every day in the year chosen from his sermons. Compiled by Samuel M. Shoemaker, Jr. $1.00 net.

E. P. DUTTON & CO. New York.

The Invasion of America. A Fact Story based on the Inexorable Mathematics of War. By Julius W. Muller, author of *The A. B. C. of Preparedness.* $1.25 net.

SCHOOL OF EXPRESSION. Book Department Boston.

The Smile. If you can do nothing else you can smile. By S. S. Curry. $1.00 net.

How to Add Ten Years to Your Life and to Double Its Satisfactions. By S. S. Curry, Ph.D., Litt.D. $1.00 net.

MACMILLAN CO. New York.

Deal Woods. By Latta Griswold, author of *Deering of Deal, Deering at Princeton, The Winds of Deal,* etc. Illustrated. $1.25 net.

PAMPHLETS

One Hundredth Anniversary of the Founding of Saint James' Parish, Skaneateles, New York.

FROM THE AUTHOR.

The Parting of the Ways. A Sermon preached in St. James' Church, in Danbury, Conn., on the First Sunday After Christmas, Sunday, December 26, 1915, by Aaron C. Coburn, Rector of the Parish.

The Baccalaureate. A Discourse Delivered by the Rev. Nathaniel H. B. Cassell, D.D., Ph.D., Professor of Mental and Moral Science, Liberia College, Monrovia, Liberia, Africa, to the Graduating Class of 1914, in Trinity Memorial Church, Monrovia.

NATIONAL CAPITAL PRESS, Inc. Washington, D. C.

Misrepresentations and Concealments in Opposition to Reform in the American Historical Association. By Frederic Bancroft. Being Part III of Why the American Historical Association Needs Thorough Reorganization.

THE CHURCH AT WORK

CONFERENCE OF CHURCH WORKERS IN INDUSTRIAL COMMUNITIES

THE SECOND ANNUAL conference of the Association of Church Workers in Industrial Communities will be held in Christ Church, Raleigh, N. C., January 18th to 20th. The first meeting of the Association, held in Charlotte, N. C., last year, met a need long felt by many workers in mill communities, *i. e.*, an opportunity for free and general discussion of problems and difficulties peculiar to the mill field. The sessions of the conference are largely informal, and the workers find every opportunity to exchange ideas, tell of their experiences, and talk over their difficulties. The first conference proved so helpful to those present that it was unanimously decided to meet again this year with the same purpose in view. All those engaged or interested in mill missions are invited to be present, and will please signify their intention to the Rev. M. A. Barber, Raleigh, N. C.

On Tuesday, January 18th, at Evening Prayer, an address, "The Spirit and Way in which the Church must Answer the Call of the Mill Community," will be delivered by the Rev. Henry D. Phillips, chaplain of the University of the South and founder of the La Grange Settlement.

On Wednesday, at the Holy Communion at 7:30 A. M., the Bishop of North Carolina will be the celebrant. After Morning Prayer at 9:30 the conference will assemble at 10 A. M. for organization, followed by ten-minute reports of workers.

At 3 P. M., in a conference on Church work of women in mill communities, "The Woman's Auxiliary as a Basis for Institutional Work" will be presented by Miss Kate Cheshire, president of the Woman's Auxiliary of the diocese of North Carolina; and Deaconess Anna E. Sands of Graniteville, S. C., will discuss "The Woman Worker." A general discussion will follow each address.

At 7:30 P. M., at Evening Prayer, an address, "What the Mill Expects of the Church," will be given by Mr. Lawrence MacRae of Winston-Salem, N. C., and another address, "What the Church Expects of the Mill," will be delivered by the Rev. H. A. Willey, chaplain of the La Grange Settlement.

On Thursday, after Holy Communion at 7:30 and Morning Prayer at 9:30, a business session with election of officers will occur at 10 A. M., followed at 10:30 A. M. by a conference on "The City Parish as a Center for Mill Work," led by the Rev. Bertram E. Brown of Tarboro, N. C. "The Mill Chapel as a Center for Work," the last conference provided for, will be led by the Rev. Henry D. Phillips of Sewanee, Tenn.

DEATH OF NEBRASKA CHURCHMAN

THE DIOCESE of Nebraska has suffered a distinct loss by the death of Mr. Victor B. Caldwell, which occurred at his family residence in Omaha on the night of December 26th. He had been ill less than a week. He was in his fifty-third year. Mr. Caldwell had held the office of treasurer of the diocese for the past nine years. For many years he served on the vestry of All Saints' Church, and was junior warden at the time of his death. The funeral was held at All Saints'

Church, December 29th, the rector, the Rev. Thomas J. Mackay, officiating. Mr. Caldwell was president of the United States National Bank, one of the oldest and largest banking houses in Omaha. He was one of the most genial and beloved of men, and therefore enjoyed a wide acquaintance throughout the Middle West.

ANNIVERSARIES OF ST. JAMES' CHURCH, SKANEATELES, N. Y.

ST. JAMES' parish, Skaneateles, diocese of Central New York, celebrated on January 4th the one hundredth anniversary of its found-

INTERIOR VIEW OF ST. JAMES' CHURCH
Skaneateles, N. Y.

ing. The celebrant of the Holy Eucharist was the Rev. John A. Staunton of Utica, a former rector, who was assisted by the Rev. Walter E. Cook, rector of St. John's Church, Marcellus, and the Rev. Norton T. Houser, rector of St. Peter's Church, Auburn, these two neighboring parishes having been closely associated with the beginnings of St. James'. The preacher was the Rev. William M. Beauchamp, D.D., of Syracuse, a former parishioner and an authority on the history of Onondaga county, N. Y. The rector of the parish, the Rev. George R. Hewlett, was master of ceremonies. After the service the visiting clergy were entertained at luncheon with the vestry of the parish. A parish reception was held in the evening, at which a collection of interesting photographs and other pictures brought back the old days and old faces.

On the Feast of the Epiphany the forty-second anniversary of the consecration of the present church was commemorated. The preacher at Evensong was the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of the diocese. The celebration closes on Sunday with the visit of Bishop Olmsted. An attractive booklet with a sketch of the parish history, a number of pictures, and other interesting matter, has been published to commemorate the centennial. The Rev. Frank Nash Westcott, well known as the author of *Catholic Principles*, was rector of this parish for over a quarter of the century of its life.

PROPOSED MEMORIAL TO BISHOP SPALDING

ALL WHO knew and loved Bishop Franklin Spencer Spalding will be interested in the announcement of a proposed Bishop Spalding Memorial Fund.

Bishop Spalding was distinguished among Churchmen for his great interest in movements for human welfare. He was interested in social service as a means not only of expressing religion, but also of paving the way for an interest in it. He believed that the Church was not doing its full duty unless it touched the lives of people helpfully in every possible way.

He therefore founded, or strengthened and developed, a number of institutions in Utah, including a hospital, a school for girls, and three houses as centers of student life. These institutions still continue their service, but are handicapped by lack of endowment. It is proposed that the memorial shall take the form of an endowment which shall perpetuate the influence of Bishop Spalding through these institutions. The smallest gifts will be welcomed as well as larger ones, for it is the intention to create a memorial in which every friend and admirer of the late Bishop can share.

Gifts or pledges for the fund should be sent to the treasurer, Mr. T. W. Boyer, cashier of the Continental National Bank, Salt Lake City, Utah.

PARISH HOUSE DEDICATED AT STEVENS POINT, WIS.

THE NEW $15,000 parish house of the Church of the Intercession, Stevens Point, Wis. (Ven. E. Croft Gear, rector), is now complete and the building was dedicated by Bishop Weller on November 30th. The new building is most complete in every way. Between the church and the parish house is a wing containing boiler rooms with complete vapor heating system which heats both buildings; a large and fully equipped kitchen; a hall running between the church and parish house; and a splendid office for the rector. On the upper floor above the kitchen and office is a large guild room which is also used as a check room and dressing room.

The main building is 40x100 feet and contains a basement and main floor with gallery. In the basement is a large room which will contain, when complete, two bowling alleys, billiard tables, and shuffle board. The bowling alleys are now being installed. Under the stage is a large smoking room and leading off this two shower baths, common bath, and toilets. There is also a fine toilet room at the front of the basement.

Upstairs there is a commodious hall leading into the auditorium and also into two fine parlors. These parlors both open into the auditorium by folding doors and into each other by the same means. A fine toilet room is located off the ladies' parlor. These parlors are equipped with the best rugs and curtains and furniture. The main auditorium seats four hundred people on the floor and one hundred in the gallery; it is equipped with fine large stage and several dressing rooms, with passage entirely around the stage at the rear. Under the stage is a large store-room where the chairs and other furniture can be stored when the hall is used for a banquet or dance or similar function. It is the purpose to install a moving picture machine in the next two or three weeks and to give an entertainment each Saturday, in the afternoon for children and in the evening for adults, catering to the finer things. This latter the town has long needed and it is expected to prove profitable both financially and as a means of clean, wholesome entertainment. It will be under the direction and supervision of Professor F. S. Hyer, a vestryman and member of the faculty of the State Normal School.

The building is finished very plainly and in mission style.

PARISH HOUSE, CHURCH OF THE INTERCESSION, STEVENS POINT, WIS.

DEATH OF REV. J. C. ANDERSON

THE REV. JOHN CHARLES ANDERSON died in Detroit, Mich., on Tuesday, December 28th, in the seventy-third year of his age, from injuries received in an automobile accident.

Mr. Anderson was graduated from Trinity College, Toronto, receiving his degree as master in arts in 1866. He was ordered deacon in 1883 by Bishop Harris, and by him advanced to the priesthood in 1885. His first work was as rector of St. Paul's Church, Prince Frederick, Md. He also served in Dodge City and Goodland, Kan., before going to the diocese of Springfield, where he was rector of St. Peter's Church, Mound City. He was a faithful servant of his Master, performing well the difficult work of the Church in the missionary field.

The burial office was said in Detroit on December 29th by the Rev. William A. Atkinson, rector of St. Matthias' Church. Interment was at Fort Erie, Ontario, on the 30th inst.

THE GIRLS' FRIENDLY SOCIETY

IN HER January letter to the membership, Miss Frances W. Sibley, president of the G. F. S., epitomizes the society's accomplishments of the year. We quote a part:

"Counting every candidate, probationer, member, and associate, in all of the 798 branches, we now number 48,831 in our membership. A great army! What does it stand for?

"In eighteen states, it stands for holiday houses situated on the sea, at the Great Lakes, in the mountains, on the rivers. They are the centers of happiness and health where last year 6,001 girls spent their vacations at a minimum of cost and a maximum of enjoy-

ment. In eight cities, it stands for lodges where self-supporting girls can find a home free of rules and restrictions and full of friendliness. In seven cities, it stands for rest and lunch rooms in business districts where girls can at a small cost get a hot and substantial meal or bring their own lunch and get coffee or tea. To 145 girls commended from Europe last year, it meant a friendly atmosphere and a personal welcome in a strange country. To the Red Cross Society it meant a gift of $1,800 in money and numberless contributions in bandages, garments, etc. To the missionary work of the Church it meant gifts amounting to $11,014.51, and twenty-three of its members in the mission field. In various parishes it meant gifts for parochial objects amounting to $19,220.19. It stands for better laws for girls, for early Christmas shopping, for home interests, and for $23,943.08 in gifts through its social service work. To the wild people of the Philippine mountains it means a home school where twenty of their little daughters are taught Christian and American ideals. To the people of the North Carolina mountains it means a trained nurse. To the girls in Vernal, Utah, it means a social center in a Mormon atmosphere."

DEATH OF MRS. KATE CURTISS

THE DEATH on New Year's Day in El Paso, Ill., of Mrs. Kate Curtiss marked the close of a life unusual in its long span of Christian activity. Mrs. Curtiss, who was eighty-three years old at the time of her death, was superintendent of the Sunday school of St. Andrew's Church, having conducted the Christmas Eve service for the children and been a delighted member of the congregation which listened to the Christmas music presented the evening of the Sunday after.

Mrs. Curtiss was the daughter of Jacob and Catherine Skinkle, born in Claverack, New York, in 1833. Her family came to Illinois in 1854, and she became a teacher in the schools of Kenosha, Wis., until her marriage in 1858 to Samuel T. Curtiss. In 1864 they took up their permanent residence in El Paso, Tex., and Mrs. Curtiss began the active participation in the community's better life which ceased only with her death. For years she was librarian of the Ladies' Library Association. In 1878 she was baptized and confirmed by Bishop McLaren. When the present St. Andrew's Church was consecrated by Bishop McLaren in 1896, she became superintendent of the Sunday school, and, as stated above, she retained the office until her death.

Funeral services were held from the home on Monday afternoon, the Rev. Robert Phillips officiating.

BISHOP NICHOLS CONVALESCENT

IN OCTOBER the Bishop of California was obliged to submit to an operation in St. Luke's Hospital, San Francisco, which caused some alarm at the time. He recovered partly, was taken home, and then two weeks later was obliged to return to the hospital for a second operation. Since that time his recovery has been slow, but he is now pronounced to be very much better and is taking up the work of the diocese by slow degrees. He is expecting to be able to preside at the diocesan convention this month as usual. The diocese and very many friends far beyond its borders will be happy indeed when his recovery is complete.

CHANGES IN DEAF MUTE MISSION

EFFECTIVE from May 1, 1916, the diocese of Pittsburgh will withdraw from partnership in the Mid-Western Deaf Mute Mission, and unite its efforts for Gospel extension among deaf mutes with those of the Third Province, to which it belongs. In Cleveland, headquarters of the mission, a movement has been started for the erection of a chapel for St. Agnes' Deaf Mute Mission. This mission was opened by the late Rev. Austin W. Mann soon after his ordination, in 1877, during all of which years it has enjoyed the hospitality of Grace Church, Cleveland, where it has had its regular services.

NATION-WIDE PREACHING MISSION

IN THE diocese of Atlanta the work of the mission began with the mission stations in the week ending with the First Sunday in Advent. Work followed immediately in the parish churches, and this extended through the Second Sunday in Advent. All the diocesan clergy were engaged, Trinity Church, Columbus, being the only one to have a missioner from outside the diocese. While the results varied greatly the effort was full of education for clergy and laity alike, and it is practically certain that the mission will be repeated at another time. It is due to all of the clergy to say that they grasped and promptly set to work to carry out the plan, but some of the most lasting results elude any attempt to make public record of them.

In the diocese of Washington the regular monthly meeting of the clericus at the Hotel Gordon was opened by Bishop Harding, who made an earnest appeal for united action for the proposed mission throughout the city and diocese during the Lenten season. Missions will be held in several churches in the city at the same time, and all adjacent parishes will participate. The Rev. Dr. Bratenahl will conduct a mission in Advent parish, Washington, D. C., beginning Sunday, January 9th, and continuing until the following Thursday.

During the first week in January, the preaching mission was held in three parishes in the diocese of Pittsburgh, namely, Trinity and Grace in Pittsburgh, and St. Stephen's in Sewickley. At Trinity Church the missioner was the Rev. William Thomas Walsh. There were services of intercession at 8:45 A. M. and 4:30 P. M.; mission preaching at the noonday hour and at 8 P. M. There was also a question box in use. The rectors of Grace Church, Pittsburgh, and St. Stephen's, Sewickley, exchanged parishes for the week, the Rev. A. C. Howell of Sewickley officiating at Grace Church, and the Rev. William Porkess at Sewickley.

In Connecticut the Rev. Henry Bedinger will hold a mission in Trinity Church, Bristol, Conn., from February 19th to March 1st, and the Rev. Henry Swinton Harte will conduct mission services in St. Mary's Church, South Manchester, from Sunday evening, March 12th, to Sunday evening, March 19th, inclusive.

The Rev. Harvey Officer of the Holy Cross House spent Tuesday, January 4th, in Toledo, and Wednesday, January 5th, in Cleveland, Ohio, making addresses to the clergy on how to conduct a mission. In Toledo there was an attendance of twenty, and the conferences were at Trinity Church. After an early celebration of the Holy Communion, the clergy breakfasted together, and spent the day with Father Officer on the subject in hand. In Cleveland the more than forty clergy met at the Cathedral, where there was a celebration of the Holy Communion, followed by conferences, and, by the hospitality of the Bishop, luncheon in the parish house at noon.

Bishop Kinsman's preaching mission in Grand Rapids, Mich., will open with a charge to the clergy on Shrove Tuesday, and continue with three Lenten noonday addresses in St. Mark's and three Lenten sermons in the evening at Grace Church. On Sunday, March 12th, he will preach in St. Mark's in the morning and in Grace Church in the evening.

The Rev. Edmund Duckworth, chairman of the committee of the diocese of Missouri on the preaching mission, addressed the clericus Monday, January 3rd. He said that the missioners were to be the various Lenten preachers at the noonday Lenten services held in Columbia Theatre. There will be six missions, one each week of Lent, held in one of the larger churches. These churches have been carefully selected as to location, each being the center of a group which is expected to join in the mission. There will thus be a mission in St. Louis throughout Lent and for one week a mission convenient to each of the churches, so that every church member will have the benefit of inspiring services conducted by a noted preacher. The preachers and the churches at which they are to hold missions are as follows: First week, St. John's, Bishop Gailor; second week, Church of the Holy Communion, Father Huntington; third week, Church of the Ascension, the Rev. Dr. F. W. Tomkins; fourth week, St. George's chapel, the Rev. Dr. Freeman; fifth week, St. Peter's, the Rev. Karl Reiland; Holy Week, the Church of the Redeemer, Bishop Thurston.

The Rev. Thomas Casady reports much interest in his mission at Ascension Church, Denver. Amongst some of the questions in the box was a request to know the meaning of the red ribbon he wore, namely, his stole. A very fine supper with privilege to smoke brought out hundreds of men afterwards of all classes.

In New Mexico, the Rev. E. N. Bullock, assisted by the Rev. David A. Sanford, recently conducted a four days' preaching mission at St. James' Church, Clovis, where Mr. Sanford is missionary. Besides the celebration of the Holy Communion each morning, at 3 P. M., a course of instructions was given, and at the later evening service a series of sermons. At the request of the superintendent of public instruction at Clovis, one of these sermons, "The Prodigal in a Far Country," was repeated for the benefit of the students of the high school. Four persons were confirmed.

St. Clement's parish, El Paso, has also been fortunate in securing a missioner, the Rev. Philip Cook, and a series of mission services is being conducted during the second week in January—the 9th to the 16th, inclusive. Apart from the regular Sunday services, there are three services daily, an early celebration, a service particularly for children at 4 o'clock, and a special preaching service in the evening.

MEMORIALS AND GIFTS

MRS. ELMER C. GRAVES has supplied a long-felt want in St. Thomas' Church, Hartford, Conn., by placing a sliding brass rail at the sanctuary gate.

BY THE will of Mrs. Sophia B. Gaither, who died December 28th, $200 each is bequeathed to St. Peter's Church, Ellicott City, St. John's Church, and Christ Church, all in Howard county, Maryland.

THE FLOOR of St. Luke's Church, Columbia, Cuba, has been laid in tiles in memory of the late Rev. George Barent Johnson, who for a time was the greatly beloved minister in charge of that mission and died there very suddenly on December 20, 1914.

CHRIST CHURCH, Rochdale, Mass. (Rev. A. T. Eller, missionary), has recently received from the Carleton family of mill owners their old family home, which adjoins the church. The house has been completely renovated and modernized, and will be used as a rectory.

A SILVER paten and ciborium have been presented to Christ Church, Rochester, N. Y., by Mrs. Thomas Fox Brown, and were used for the first time at the midnight Celebration on Christmas Eve. The ciborium is in memory of Mrs. Brown's grandmother, Eleanor Peck Kidd, and the paten is in memory of her mother, Eleanor Kidd Tompkins.

ON THE Third Sunday in Advent, a new

and up-to-date organ was installed and blessed in Trinity Church, Chambersburg, Pa. A pair of alms basons and a receiving bason, given by Miss Kathline Watts in memory of her parents, were also blessed. Other improvements have been added.

A MEMBER of the parish of St. James, Greenfield, Mass. (Rev. J. B. Whiteman, rector), who wishes to remain unknown, recently placed in the hands of the treasurer $2,000, to be spent in some needed improvements. The outside of the rectory has been remodelled in plaster and half timber, a cement cellar built under the chapel, the timbering and woodwork of the church and parish house painted, and other small but essential improvements added. This gracious gift was much appreciated by the parish.

ATLANTA

C. K. NELSON, D.D., Bishop

Change of Place for Diocesan Council—Woman's Auxiliary

THE PLACE and date of the next council of the diocese have been changed by the Bishop, upon request of the diocesan conference. The place will be St. Peter's Church, Rome, and the date, May 17, 1916.

THE CORPORATE Communion of the Woman's Auxiliary of the diocese was held in All Saints' Church, Atlanta, at Epiphany, the Bishop being celebrant and preacher.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Woman's Auxiliary—New Organ for St. Luke's, Scranton

THE WINTER MEETING of the Woman's Auxiliary of the archdeaconry of Reading will occur at Grace Church, Allentown (Rev. Robert H. Kline, rector), Monday evening and Tuesday, January 19th and 20th. On Monday evening there will be a missionary service, conducted by Bishop Talbot and the rector of the parish. The Rt. Rev. Paul Jones, Bishop of Utah, will be the preacher. The speakers on Tuesday will be Miss Laura F. Boyer and Mrs. John M. Nelson of Trinity Church, Pottsville, and Miss Donelly of Trinity Church, Easton.

ST. LUKE'S CHURCH, Scranton (Rev. Robert P. Kreitler, rector), has taken the first steps toward securing a new organ.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Traveling Library—New Rectory for Fayetteville—Missions and Conferences

A TRAVELING LIBRARY for the use of the missionary clergy of the diocese has recently been started by the Bishop Coadjutor. Some thirty volumes have already been started on their travels, including books of theology, history, biography, etc.

ST. PHILIP'S colored mission in Syracuse has taken on new life since the advent of the priest in charge, the Rev. A. H. Maloney. At Bishop Fiske's recent visitation a class of nine adults were presented for confirmation. A good friend of the mission has given considerable furniture for the use of the clergyman in charge, so that the clergy house may be always well furnished.

AT TRINITY CHURCH, Fayetteville, ground has been broken for a rectory. The house is half a block from the church. It will be finished, it is expected, by May 1st. A rectory is also nearing completion for the church at Brownville.

ALL SAINTS' CHURCH, Syracuse (Rev. R. J. Phillips, rector), has begun a movement for the erection of a new church. Bishop Fiske addressed a meeting of the men of the congregation recently on the subject, and since then there has been secured in pledges $9,000, to be added to a fund of $4,000 already in hand. A general canvass of the congregation will soon follow.

PAROCHIAL MISSIONS and conferences have been held in a number of the congregations of the diocese, the most notable being a city-wide mission at Binghamton, with missioners in the three parishes. At Christ Church the missioner was the Rev. George C. Graham of Carbondale, Pa., at Trinity the Rev. G. W. Anthony, and at the Good Shepherd the Rev. Guy P. Burleson. Missions are also planned at New Berlin, Boonville, Waverly, Wellsburg, and other places. In a number of parishes Lenten conferences are to be held, the joint preaching conferences in Syracuse to be conducted by the Bishop Coadjutor being the most notable. This will include special services at St. Paul's and Trinity for the week of Septuagesima, to be followed by services the first two weeks in Lent in all the churches of the city, with Bishop Fiske as the preacher. At Binghamton the mission was followed by a two months' preparation for confirmation, and Bishop Olmsted, on February 13th, will visit all three parishes for the laying on of hands.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Clericus—Wolfe Hall—Board of Religious Education

A RECENT clericus meeting in the chapter house elected Dean Hart, president, and the Rev. J. Atwood Stansfield, treasurer, made all the diocesan clergy honorary members, and resolved that Evening Prayer should open every meeting.

WOLFE HALL has been taken in part by two clergymen who are having great success with the boys' school they have established there. They are Canon Holoran and the Rev. R. B. H. Bell, both men of long and favorable experience in teaching, and it is pleasant to think that Wolfe Hall is once more promising to fulfil its destiny.

THE NEW YORK Bible and Common Prayer Book Society reports the donation to this diocese of 100 Bibles, 999 prayer books, and 719 hymnals, receiving in return a gift of $5 from a guild at distant Mancos.

THE LAST meeting for the year of the Diocesan Auxiliary was held at St. Peter's Church the Tuesday after Christmas, the customs of Hawaii and its Church progress being the programme.

AT A RECENT meeting of the diocesan board of religious education it was resolved to put in force at once what is known as the Colorado plan of counting one credit at graduation from the public schools for four years' Sunday school work taught by a college graduate. The secretary was required to mail the curriculum, with date and place of examination, to every Sunday school and at the same time to make urgent reminder of the special Sunday set apart for the Sunday schools by the canons. The Rev. A. N. Taft, chairman, arranged to file and keep from year to year the comparative numbers of scholars on all lists, including the last three years, and Canon Holoran was instructed to get from all rectors and vicars the names of boys and girls entering college, to be kept year by year for reference and for observing the religious attitude of undergraduates from the Church.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Mortgage Reduced—Parish Reception

ST. PAUL'S PARISH, New Haven, as a result of their annual fair were able to pay $1,000 on the mortgage on the Vacation House and also to provide for the interest on the debt due next May.

ST. THOMAS' CHURCH, Hartford (Rev. Franklin Hoyt Miller, rector), held a festive service and parish reception on the evening of the Feast of the Epiphany to celebrate the consecration of the church, last month, and also in recognition of the forty-fifth anniversary in the history of the parish. The consecration of the building was made possible by the campaign last summer which successfully eliminated the parish indebtedness. Music was furnished by an out-of-town quartette specially engaged for the occasion.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Bishop Hulse Returns from Trip

BISHOP HULSE, returning from a visitation of the missions in Camaguey Province and on the Isle of Pines, reports progress everywhere. In the city of Camaguey there is a congregation of Spanish-speaking people and a parochial school under the direction of the Rev. S. E. Carreras, a native worker. At Ceballos the service at the visitation of the Bishop was held in an open pavilion, and six persons were confirmed. At Cespedes two lots have been purchased, and it is hoped that a church building may be erected there very soon. This is the site of a new sugar mill, and the large influx of people in connection with the mill makes that place a strategic point for the Church. Nuevitas, on the north coast, is the old site of the city of Puerto Principe, which is now Camaguey. In former times this place was subject to such frequent inroads of the pirates that the people of the town removed to the interior of the island, forming what is now the city of Camaguey. Meantime, the attacks of the pirates having ceased, the harbor is resuming its former importance and the city of Nuevitas has sprung up there, and is growing rapidly, so that it is very desirable to erect a church there as soon as possible. At present services are held in a rented house once a month by the clergy at La Gloria and Camaguey. At La Gloria, where the work in under the direction of the Rev. C. N. Snavely, the Bishop consecrated a new chancel which has recently been added to the church. In connection with this there is also an ample vestry room and a library for the use of the people in general.

PERHAPS AT no other point in Cuba has the work among the Spanish-speaking people made such progress as at Sagua la Grande, a small city on the coast to the northwest of Santa Clara, where, under the direction of the Rev. H. G. Limric and two assistants, services are held in two rented houses which have been fitted up as chapels for the use of one congregation of English-speaking people and two Spanish-speaking ones. There is also a parochial school, and another is to be started at once, both for native children. One of the assistants is a Cuban candidate for holy orders, and the other is an ex-Roman priest, who is at present a teacher in one of the schools.

ON THE Isle of Pines the Rev. W. H. Decker holds regular services at five places, making his trips in an automobile. There are churches built of wood at Santa Fe, McKinley, and Santa Barbara, and one of reinforced concrete at Columbia. There is also a rectory at Santa Fe. The McKinley chapel has been transferred from a very isolated position a distance of about a mile and a half to a much more central one. As Neuva Gerona is the chief port of the island, a building should be erected there as soon as possible. At present the services are being held in a denominational building through the courtesy of its owners.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Cathedral Will Have Parish House—General Missionaries

THE CONGREGATION of St. Matthew's Cathedral, Dallas, are to erect a handsome parish house to cost $30,000. Dean Harry T. Moore has collected all the money necessary, and the work of construction has already been commenced. It is hoped to have the new parish house finished and ready for use at the May meeting of the diocesan council.

THE REV. JOSHUA B. WHALING, formerly rector of Christ Church, Dallas, has been placed in charge of the missions at Hillsboro, Waxahachie, and Ennis. Archdeacon Heaton is in charge of the missions in the southwest part of the diocese, so that there are now four general missionaries in the field.

ERIE

ROGERS ISRAEL, D.D., Bishop

Trinity Church, Erie, Will Pay Off a Mortgage

TRINITY CHURCH, Erie (Rev. Harry L. Taylor, Ph.D., rector), some time ago recovered the rectory, which for many years they had been compelled to rent. Now the people have undertaken to pay off the mortgage of $8,000 which has prevented the church from ever being consecrated. At a recent dinner for the men of the parish, the Trinity Consecration Society was created and organized to issue eighty shares of stock to sell at par and to be paid for in semi-annual installments, the whole amount to mature in seven years, at the fiftieth anniversary of the parish. A systematic canvass of the parish has been undertaken and the success of the plan is assured. Trinity Church is a memorial to the late John Franklin Spalding, Bishop of Colorado, the cornerstone having been laid when he was rector of St. Paul's, now the Cathedral; and it was completed under the direction of his son, Franklin Spencer Spalding, the late Bishop of Utah, when he was rector of St. Paul's. Dr. Harry Taylor, the present rector, was Dr. Worcester's assistant in the development of the Emmanuel Movement in Boston and has come to be recognized in Erie as an authority on psycho-pathology, being frequently consulted by the medical men in such cases. His plan for the payment of Trinity's mortgage has so appealed to business men that its adoption is being considered both in and out of the city, for the reduction of other debts of the kind.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Appleton Parish Pays Off Mortgage

THE MEMBERS of All Saints' parish, Appleton, are rejoicing over the payment of their mortgage of $5,000, which was placed on the property at the time of building the church, in 1905.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Retreat for Clergy and Catechists

AT THE last convocation of the southwest deanery (Rev. Percy T. Fenn, D.D., Dean), acting upon the suggestion of the Rev. Chauncey E. Snowden of Winfield, it was unanimously agreed that a retreat for the clergy and catechists of the deanery should be arranged for early in the New Year. The Bishop gave his consent and the retreat was held at St. Andrew's Church, Emporia, on January 3rd, 4th, and 5th. The Missionary Bishop of Salina was the conductor and it is hard to find words that will describe the splendid addresses that he made. Silence was observed throughout the retreat. The main floor of the parish house was turned into a dormitory, and the basement into a very comfortable refectory. All of the four deaneries were represented and those who came went away with a vision that will remain with them as long as they live. After the retreat a special meeting of the southwest deanery was called and a standing vote of thanks given to the Rev. Carl W. Nau, rector of St. Andrew's, and to the ladies who had served the meals. Mr. Nau had prepared the way by holding a preliminary week of prayer. It is hoped that a similar retreat may be held annually. The next meeting of the southwest deanery will be held at Eldorado beginning February 29th and closing at noon on March 2nd.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Guest from the Greek Communion

AT THE high celebration in the Church of the Redeemer, Brooklyn, on Christmas Day, the Rev. Father Stephanos of the Greek Orthodox Church of St. Constantine was present in the procession and occupied a seat in the sanctuary. The Greek congregation has just secured land for a church building.

MAINE

Changed Date of Special Convention

THE SPECIAL CONVENTION for the election of a Bishop has been postponed by the Standing Committee of the diocese from January 11th to January 26th.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Missionary Day—Men's Club—Death of Mr. Roger T. Gill

THE SECOND SUNDAY after Christmas, January 2nd, was observed in the diocese of Maryland as "missionary day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work. In the afternoon the annual service of the Junior Auxiliary and Sunday schools of the diocese was held in Grace and St. Peter's Church, Baltimore, the church being well filled with children from nearly all the city and suburban parishes, many of them being accompanied by their rectors. After devotional exercises and a short address by Bishop Murray, interesting addresses were made by Mr. John W. Wood and the Rev. Franklin J. Clark of the staff at the Church Missions House, New York. In the evening the annual missionary mass-meeting, under the auspices of the general and diocesan committees of the diocese, was held at the Lyric, the largest music hall in the city, which was filled with an audience of about two thousand people, many of our churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Murray presided, and in his opening address congratulated the people of the diocese for having exceeded all past records of giving to missions in the last year. Mr. John W. Wood then made a strong address on "The Reciprocity of Missions," in which he showed how the missionaries and their work have demonstrated the essential unity of the human race and have spread throughout the world the principles of freedom and tolerance, as well as the Gospel of Christ. "We must learn," he said, "that if a nation would be great, it must serve the world; if a Church would be great, it also must serve; if a congregation would be great, it must serve. So above every church door let us write 'For the World.'" The Rev. Franklin J. Clark followed with a stirring address on "The Needs of the Home Field." The last speaker was the Rev. Dr. W. H. H. Powers, rector of Trinity Church, Towson, Baltimore county, whose subject was "The Call to Service." The addresses were interspersed with hymns sung with splendid effect by the large audience and a vested choir chosen from the various churches of the city, with an orchestra, under the direction of Mr. Alfred D. Willard, choirmaster of St. Paul's Church.

AT A RECENT meeting of the congregation of Mount Calvary Church, Baltimore, held in the Sunday school room in the interest of the building of the new church, an association similar to a building association was formed, according to plans suggested by the rector, the Rev. Dr. W. A. McClenthen. Its members made pledges of amounts in multiples of $100, and then make weekly payments on their pledges, together with payments for the interest on the unpaid portion of the subscription. The number of weeks required to complete a subscription is four hundred. There are now about eighty-five members of the association, with pledges amounting to more than $16,000. The members are provided with books in which the account of their payments is kept. Mr. G. H. Keyes is the cashier.

A MEN'S CLUB, of a unique character, was recently organized in Mount Calvary Church, Baltimore. There are no qualifications for membership. There is no age limit. The club has no officers and no dues. A collection is taken up, and whatever that will buy constitutes the refreshment for the next meeting. The club meets every Wednesday night in the Sunday school room. There is a short service and an address. After the address the men gather around the table for light refreshments. The meetings are open to any man who wishes to come, and everyone is very welcome. The Rev. Shirley C. Hughson, O.H.C., and the Rev. Dr. J. P. McComas, rector of St. Anne's, Annapolis, have already addressed the club.

THE REV. GEORGE F. BRAGG, D.D., has recently celebrated the twenty-fifth anniversary of his rectorship at St. James' First African Church, Baltimore. When he took charge of the parish all his support came from outside the congregation, now it all comes from within. Then he found sixty-three communicants, now he reports 425.

MR. ROGER T. GILL, a prominent lawyer, died at the Church Home and Infirmary, Baltimore, December 15th, aged fifty years. He was an active Churchman and for some years had been a member of the vestry of St. Michael and All Angels' Church. The funeral was held at the church on December 18th, Bishop Murray, assisted by the Rev. D. P. Allison, officiating.

THE RT. REV. ROGERS ISRAEL, D.D., Bishop of the diocese of Erie, recently confirmed his old colored nurse in the chapel of St. Mary the Virgin, Baltimore.

THE NEW lady chapel in St. Luke's Church, Baltimore, was dedicated on Christmas Eve, in honor of the Virgin Mary, by the rector, the Rev. E. Dering Evans, assisted by the clergy of the parish, at a special service mainly devoted to the children, who brought gifts to be taken later to the nursery and child's hospital. The chapel is in the north transept of the church and has been fitted up especially for the children of the parish.

THE CLERICAL ASSOCIATION of Baltimore met at the diocesan house on January 3rd and listened to a thoughtful address by the Rev. Thomas H. Yardley, rector of St. Timothy's Church, Catonsville.

AT A RECENT meeting of the Church Historical Society of the diocese of Pennsylvania, held in the Church Home, Philadelphia, Mr. Lawrence C. Wroth, historiographer of the diocese of Maryland, read an interesting paper on "The First Sixty Years of the Church in Maryland."

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

A Service for Acolytes

THE CONFRATERNITY of St. Osmond of the House of Prayer, Newark, N. J., which began the custom many years ago of holding an annual service for acolytes, has issued invitations to guilds and associations of a like character in the parishes of Newark and neighboring places to attend the annual service on Thursday evening, January 20th. The Bishop Suffragan, Dr. Stearly, will preach the sermon.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp

New Adobe Church at Espanola—Church Promised for Taos

AT ESPANOLA, the new adobe church, St. Stephen's, has recently been completed. It is built in Gothic style at a cost of $1,450. A beautiful stained-glass window will be installed by the members of the mission early in January. The little band of twenty-one communicants is busily engaged in properly furnishing the building for services of Evening Prayer and Holy Communion, when the missionary in charge, the Rev. L. W. Smith of Santa Fe, makes his regular visits. The plans and specifications used in the construction of the church have been sent to Alpine, Texas, where funds for the erection of a similar church are already in hand. The furnishings for the new church at Espanola have come from the following places or persons: The altar and prayer desk from the mission at Ft. Bayard, N. M.; the lectern from the Church of the Good Shepherd, Silver City; the large Bible from a woman in Elgin, Ill.; the Communion vessels, prayer books and hymn books from the parish of the Holy Faith, Santa Fe; the altar linen from St. Mary's parish, Kansas City, Mo.; the altar hangings from a woman in El Paso, Texas; the bed for the missionary's use, also the furnishings for lighting and heating the building, from devoted members of St. Stephen's mission.

DR. STUART L. ROUSSELL, representing the Huguenot churches of France, who has made a tour of the United States on behalf of his people, was received by the Church in this district. On the evening of December 16th, at a public reception held in the Bishop's house, Dr. Roussell made plea for the cause of the devastated Huguenot churches of northern France. On the 17th he delivered his lecture again at the governor's mansion in Santa Fe, the Bishop offering the invocation.

THE GIRLS' FRIENDLY SOCIETY of the Church of the Holy Faith, Santa Fe, had the opportunity of listening to an address by the Bishop at their annual public service on December 17th. The Bishop spoke on "Womanly Modesty and Unselfish Service."

THE WARDEN of the Church of the Holy Apostles, Taos, N. M., gives assurance that he will soon build and endow a small church for the mission in Taos.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Charities—Neighborhood House

FOR SOME time the charities of Cleveland have been federated under the name of "The Cleveland Federation for Charity and Philanthropy." Any organization is eligible to participation in the Federation, which makes to the citizens of Cleveland, without restriction to religious, denominational, or other special affiliation, a legitimate appeal for funds with which to further its activities. A departure, with possible epoch-making results, in the direction of inexpensive spreading of social information, and collection of funds for social work, has been inaugurated by the Federation. The Cleveland Illuminating Company, which sends out each month 75,000 statements to users of electric current, has placed its mail service and its cashier's office, which handles the mail receipts, at the disposal of the Federation of Charities. Each statement contains, under total of the bill, a space headed, "Gift for the Cleveland Federation," and room for the filling in of any amount desired. The illuminating company, free of charge, transmits to the Federation all monies designated, and the Federation mails receipts to the senders of money.

THE NEIGHBORHOOD HOUSE of Trinity Cathedral, located in a strictly down-town boarding and rooming district, not distant from the Cathedral, has been established, and the social service work of the Cathedral successfully inaugurated. The Dean announces that the purpose of the Neighborhood House will be to train women and girls in the duty of home-keeping; to supply the mass of men roomers of the locality a substitute for the drinking saloon; to follow their people in industry to see that they are laboring under proper conditions; to raise the moral tone of the community by teaching hygiene, by supplying wholesome and clean recreation, and play centers for children; and to furnish headquarters from which to coöperate with other local institutions working for the betterment of humanity. One-half of the expense of the first year has been provided by a generous member of the congregation, and the other half under-written by the vestry with the understanding that it is to be made up by the voluntary offerings of the congregation. Miss Caroline Behlen, whose careful survey of the community led to the decision of the Dean and vestry to begin the work, will be the director.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Death of Miss Anne Phillips

CHRIST CHURCH, Pittsburgh, has met with a sad loss in the death on January 4th of Miss Anne Stevenson Phillips, daughter of the late Ormsby and Anne S. Phillips. The funeral services were held in Christ Church on the afternoon of the Feast of the Epiphany. Miss Phillips was actively engaged in Church and philanthropic work in the city, and had the rather unique distinction of being a member of the vestry of Christ Church, and of representing the parish in the diocesan convention of 1915.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Service for Greek Church—Clericus Election—Epidemic of Grip

CHRIST CHURCH, Cincinnati (Rev. Frank H. Nelson, D.D., rector), offered its hospitality to the Rev. Alexis Grontzeff of the Greek Church, and on Christmas Eve, according to the Greek calendar, Thursday night, January 6th, from 11 P. M. to 2 o'clock the next morning, the solemn Eucharist of the Greek Orthodox Church was celebrated, with an attendance of some seventy persons, all (with one exception, a little girl) men of the Serbian, Macedonian, and Bulgarian races living in the neighborhood of the Fourth street church. On Liberty street, in the northwestern portion of the city, a similar service was held a day later. The two services were held separately to prevent racial disturbances which might result if these men left their own neighborhoods. The large number of men present and the almost total absence of women is due to the fact that these are mostly single men or those who have left their families at home, hoping to send for them, when less troublous times arrive.

THE CINCINNATI CLERICUS at its annual election chose the Rev. George Heathcote Hills, rector of Grace Church, Avondale, as president, the Rev. J. B. Van Fleet, rector of St. Stephen's Church, Winton place, as vice-president, and the Rev. E. H. Oxley, priest in charge of St. Andrew's mission, secretary and treasurer. A committee on ways and means of reviving interest, consisting of the Rev. Drs. F. L. Flinchbaugh, Frank H. Nelson, and J. Hollister Lynch, was also chosen.

THE EPIDEMIC of grip has greatly increased the labors of the clergy and some have themselves fallen victims to the germ, including the Rev. Frank E. Cooley of Madisonville, the Rev. Samuel Tyler of Walnut Hills, the Rev. Arthur Dumper of Dayton, and Archdeacon Reade.

ON THE Sunday evening following St. Paul's Day, which is the anniversary of Bishop Vincent's consecration, the vested choir of forty voices, men and boys, of St. Paul's Cathedral, under the direction of Mr. K. O. Staps, A.R.A.M., organist and choirmaster, will sing Mendelssohn's oratorio *St. Paul.*

THE JOURNAL of the second synod of the Province of the Mid-West is now in type and those specially interested may obtain copies from the secretary, the Rev. Charles G. Reade, 223 West Seventh street, Cincinnati, Ohio. Postage, two cents.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

A Guild for Social Service—Activities at Pasco

AT KENNEWICK, in October, Mrs. Craver and Mrs. Grant Stewart organized St. Margaret's Guild, eighteen girls being present at the first meeting. Many of the girls are not as yet communicants of the Church. Their object is primarily social service, although one chapter of the guild intends to learn how to make altar linens and care for the sanctuary. At the first meeting, the needs of the Church Home for Children in Spokane were described. The guild voted to help that institution. In a short time the girls had collected and sent to the home, forty jars of fruit and jellies and seven pounds of homemade candy. They have also pledged themselves to supply the bed linen for one bed. The guild will look after the poor of Kennewick under the supervision of the two guild mothers. The girls earn the money for their gifts.

THE SUNDAY SCHOOL at Pasco has been closed for about a year and a half. The children were scattered among the various Sunday schools of the town and the young people were not attending either church or Sunday school. The Bishop planned to have the school reopened and arranged for this to be done. Before the woman's guild could plan for the cleaning of the church building, three little girls aged eleven years went to the church one afternoon after school hours, swept, dusted, arranged the hymnals and prayer books, and put everything in perfect order for the following Sunday. On the Saturday preceding the opening of the school, the woman's guild gave a party and invited the children who had formerly been members of the Sunday school. The next day the school started with nine children, the following Sunday there were eighteen children, and the attendance is steadily increasing.

MANY YEARS AGO, when the railroad company generously gave the Church at Pasco a lot located a short distance from the station, no one could foresee that Pasco would cover the stretch of sage brush for several miles beyond and that in ten years the residence section would be a long way from the

mission church. There are no street cars and the site of the mission is unfortunate; so the general missionary is planning to dispose of the property and buy a lot nearer the center of population. A certain amount of ready money will be needed, as the hard times in the Valley have disheartened the people.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Free Dispensary Opened at Ridgely

AFTER A year's experiment in settlement work connected with St. John's House at Ridgely in the north part of Springfield, a free medical and surgical dispensary has been opened at St. John's House for the benefit of the children of many poor families. The dispensary will be open on Saturday mornings.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Notes from St. Thomas' *Parish News*—Annual Dinner for Benefit of Hospital

THE *Parish News*, issued by the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, is a very attractive paper. We note in a recent issue that the Woman's Auxiliary the past year raised $1,816.77. St. Thomas' parish the past year gave for work external to itself $5,203.70. Only one church in the city exceeded this, the Church of the Epiphany giving $7,833.63.

THE ANNUAL DINNER served by the ladies of Advent parish for the benefit of the Episcopal Eye, Ear, and Throat Hospital will be held Wednesday, January 12th.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Every-Member Canvass at Amherst—Institution Service—Institute of Religious Education—Woman's Auxiliary

AN EVERY-MEMBER canvass for missions and current expenses was conducted in Grace Church, Amherst (Rev. Hervey C. Parke, rector), on Advent Sunday afternoon with good results. The men's supper on the Monday before was well attended. The Rev. S. Wolcott Linsley of Webster and Mr. Henry R. Brigham of Cambridge made helpful addresses. Church students in Amherst are found to number 114—which is twelve per cent. in Amherst and ten per cent. in the Amherst Agricultural College.

THE REV. WILLIS B. HAWK was recently instituted as rector of Trinity Church, Milford, by Bishop Davies, in the presence of more than two hundred communicants. At this same service a class of twenty-four was confirmed, and Eucharistic lights, given to the parish as a memorial, were used on the altar for the first time. One hundred new prayer books have been presented to the church.

WITH THE coöperation of neighboring parishes, St. Stephen's Church, Pittsfield (Rev. S. E. Keeler, rector), is maintaining an institute of religious education which meets on Friday evenings. The Rev. Frank C. Wheelock, rector of Dalton, is giving a series of lectures on the life of Christ, and the Rev. F. E. Buck, curate, and the Rev. S. E. Keeler, rector, lecture on Church history and the prayer book respectively. Seventy-five people are enrolled for these lectures, representing the parishes of St. Stephen's, St. Martin's, and St. Luke's, and Grace Church, Dalton. Those who satisfactorily complete one or more of these courses will receive certificates to that effect from the diocesan board of religious education.

THE MID-WINTER meeting of the Woman's Auxiliary will be held in St. John's Church, Worcester, on January 21st. It will be an all-day session and the speakers will be Archdeacon Hudson Stuck of Alaska and Mrs. Hueston. There will be a conference on how the Woman's Auxiliary can best interest the Juniors.

ON FRIDAY, December 31st, the Rev. S. Morton Murray of Southbridge addressed the Woman's Auxiliary of All Saints' Church on the plans for the new memorial church in Southbridge. The convocation of Worcester is endeavoring to raise $2,000 to help out the building fund for the church, which is to be a memorial to the Rt. Rev. Alexander H. Vinton, first Bishop of Western Massachusetts.

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